

# The Living Church

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NO. 3

*Composed*

Glory to GOD  
in the highest,  
And on earth  
peace among men!

Proclaim LIBERTY  
to all the earth,  
And to all the  
inhabitants thereof!



# EDITORIALS AND COMMENTS

## Dies Irae, Dies Illa

THE Day of Judgment has come!

When Germany surrendered, an era in history—a long, long era—ended. Over night a new era began. It is the Christian Era, Second Series, Year One.

Germany stands before the tribunal of civilization. The Law that God ordained is the law by which she is to be judged. The nations present their indictments. Germany broke the peace of the world in order to conquer the world. Germany tore up her treaties. Germany made war, not upon armies only, but upon defenseless women and children and old men, upon homes, upon religion, upon orchards, upon factories. Germany took whole populations into captivity and mistreated them there. Germany made conquered lands desolate and broke down all economic possibilities within them. Germany exacted enormous indemnities from helpless populations. Germany was a party to Turkish crimes against the Armenians.

Justice reigns now. Justice is calm. Justice is magnanimous. Justice is cool.

But Justice looks Germany in the eye and tells her that she stands guilty of the charges related in the indictment. Justice asks for no revenge. But Justice pronounces sentence.

Germany must restore whatever is capable of restoration. Justice controls an ample number of German soldiers. They shall be put to work to restore Belgium and France, Roumania and Serbia, to civilized uses. They shall work under the men of those lands which they have despoiled.

Germany shall provide the gold that is necessary to replace what she has wantonly broken and she shall restore what she has wantonly carried off. Not all; no, not nearly; for a part of the tragedy of the thing that once was Germany is that she has made it impossible to restore a tithe, a hundredth part, of the ruin she has wrought.

No, neither can the thing that was Germany restore the lives of men and women and children that she has taken in wanton contempt, nor give back mutilated limbs, nor restore broken or outraged bodies. And so Germany must pay with her *SOUL*! The soul of the thing that was Ger-

many must go into that place in which souls are purified; we do not now say into everlasting punishment, for God only can give that sentence, and if Germany will repent in dust and ashes, before it be too late, she may yet escape that awful fate.

But Germany's Day of Judgment has come. Germany is guilty. *Der Tag* has become *Dies Irae*.

YES, AND THE DAY OF JUDGMENT has also come for the rest of us.

Up to the present time we have all been urged to do. The great war made a call for service upon every American. That call is now ended. Justice faces us one by one and asks: WHAT DID YOU DO?

There were countless things to be done. The war work of the people at home exceeded what was ever attempted in any war before. It was truly a war of peoples and not merely of armies. Never before was so much voluntary service given. Never before were such huge sums raised. Never before was it possible for such great numbers of non-combatants to serve.

The war is over. WHAT DID YOU DO TO WIN IT? The opportunity is gone forever. The goats divided themselves from the sheep. Those who would not help the cause of Almighty God in the crisis of ages took the responsibility into their own hands. They went down from Jerusalem to Jericho and passed by on the other side of countless wounded travelers. They saw their Master hungry and naked and in prison and would not minister to Him. "Inasmuch as ye did it not to the least of these My brethren," is His judgment, "ye did it not unto Me."

The Day of Judgment is come. No doubt there will be other days of judgment, and certainly a Universal Day—the *Dies Irae* of all history—when the Judge shall descend from the clouds and the final judgments, which now are only foreshadowed, shall be pronounced.

But for the close of the era in which, until now, we have lived, the Day of Judgment is come.

## Within the Church

AFTER all is said, the normal force for the promotion of righteousness in the world is the Church. We have had to be abnormal during these past years, for the world was abnormal. We have had to gain peace by fighting for it, and establish righteousness by war against unrighteousness. And God has crowned our efforts with magnificent success; more accurately, He has permitted us to be His agents in establishing that success.

The Church always suffers in time of war. There is an ebullience of a splendid spirit of sacrifice which is, in itself, a part of religion. But the whole well-rounded system of religion, which centers about the worship of God and expresses itself in service for man, is very much more than merely that spirit. It is our duty now to draw the abnormal

expression of true virtues into the normal channel of worship and service in the Church. It will be sad, indeed, if we permit an anti-climax to succeed to the enthusiasm of war service.

First, we may suggest to many of our boys at the front the wisdom of preparing themselves for the ministry. They have abandoned office and workshop in order to serve their country; they may now be ready to enter into the highest form of service both to God and to man, in the sacred ministry. Women, who have given so generously of themselves during these awful years, can hardly sink back into the dulness of "society" or the deadness of a life of self-amusement. The sisterhood, the life of a deaconess, service in foreign mission fields, parish work among the distressed, are forms of service open to many of them.



Our parish guilds must be put upon a more serious basis. To-day, they are often petty. Miserable gossiping and fault-finding, self-seeking, and an unwillingness to serve quietly and with little recognition, are too common. A redder Cross than that of the Red Cross has consecrated women for service in the Church; the spirit of the Red Cross must be taken over into our guilds and woman's auxiliaries. There must be definite, dignified service, well planned and worthy of the time of women who are no longer willing to be slaves to littleness. Our guilds must be worthy of the women whose service has counted in the Red Cross. Curious, is it not, that the Church should find the sign of the Cross so effective outside her own organization and so little effective within it?

Our parish life must be more adequate. Our worship must give the inspiration that shall last through the week.

BUT THERE IS one field in which we must immediately accept a more adequate responsibility. We mean the general mission work of the Church. It has somehow not become deeply rooted into the very being of the American Church. After four years of war the English missionary societies of the Church are more generously supported than they were before, in spite of the distractingly innumerable calls upon the English people. The S. P. G. had the largest receipts in its history in 1917, exceeding those of 1916 by \$68,516. The C. M. S. closed its year with a surplus, after receiving the largest ordinary income of any year. Some may remember that, soon after the war broke out, THE LIVING CHURCH suggested that American Churchmen take over the support, for the period of the war, of some part of the English work. We never pressed the suggestion, for it soon transpired that Englishmen liberally maintained their mission work in spite of war, while American Churchmen did not. It was *our* missionary society that had to struggle with an increasing deficit, year by year, and not the English societies. Yet the American Presbyterian board closed the year 1917 with receipts of nearly \$3,000,000, an increase from living sources of 25 per cent., and leaving a surplus on hand at the close of the year.

But our record is a depressing one. With a budget less than two-thirds that of the Presbyterians we closed the year 1917 with a deficit of \$143,000. And 1918 is running still worse!

Yet war has rested no more harshly upon Episcopalians than upon Presbyterians, and not nearly as harshly as upon English Churchmen. It is not, then, because we can not give that we do not; it is because we—do not.

But there are particular parishes and whole dioceses and missionary districts that do give lavishly to missions. These are parishes and dioceses in which a continuous and intelligent effort is made; in which clergy and people have learned to *care*.

The Board of Missions has lately launched a Missionary Reserve Corps Fund, to be wholly apart from any parochial offerings or apportionments, and in which the people of the Church will deal directly with the central office of the Church in the Church Missions House. They ask for 2,000 reservists to give \$100 each for that fund, for 500 to give \$500 each, and for 200 to give \$1,000 each—thus subscribing a total fund of \$650,000. The budget upon which this amount is based is the following:

Last year's deficit.....	\$143,000
War increase in Chinese exchange.....	193,000
Other war conditions.....	160,000
Estimated shortage from parishes and other handicaps.....	154,000
	<hr/> \$650,000

Compared with the figures with which we are constantly confronted outside the Church, this sum is a mere trifle. The Church could subscribe it many times over. But will Churchmen do it? A system has been evolved whereby Churchmen will become recruiting officers and, with subscription sheets in their hands, seek to gather in the subscribers to the three classes mentioned. That means that laymen must sit down and write to the Board of Missions (281 Fourth avenue, New York): "*I will be one of the members of the Missionary Reserve Corps and will seek to enlist others in it.*" Or at least they must send on their own contributions. The relation of these reservists to the actual work of the Church in the mission field is identical with that of the Red Cross workers to the men in the army. In the one cause, as in

the other, the necessity of furnishing supplies and of paying for them is equal to the necessity of furnishing men. And any Churchmen who hold aloof from this service because they are not sure that the work is well done are assuming a very serious risk. For the Church picks out the strongest men she can find to place at the head of her missionary work, both in its administration offices and in the fields themselves; and although human frailties enter into the problem in the Church and in her missions as they enter elsewhere, and so prevent a hundred per cent. efficiency in her work, on the whole the mission work of the Church is magnificently worthy of the support of all Churchmen. And this each one can discover for himself if he will really try to do it. The real enemy to be overcome in curing the distressing missionary condition in the Church is inertia or don't-care.

The Church that is effective is the Church that has sufficient life to be continually reproducing itself. Without the enthusiasm for self-extension the Church becomes a dead, formal organization.

Just because we need the Church's inspiration in most intense measure in the prodigious work of reconstruction of men and of lands that now lies ahead of the American people, it is essential that the maintenance of the Church's missions be so woven into our religious consciousness as to be an inevitable part of it.

ONE result growing out of the present world condition is to turn people to a more thoughtful study of the Bible. They feel it is God's message which can never grow old, because, like its Author, it is timeless, and yet vital for all time. If religion is a normal experience by which the soul is bound to God that experience is deepened by the conscientious and intelligent study of His holy Word.

#### Systematic Bible Study

But the pathos of much Bible reading is that it is both desultory in selection and perfunctory in character. It leads nowhere, produces no satisfying religious experience, awakens no depth of spirituality in the heart, and is lacking in that guidance and comfort it is divinely fitted to give. The fault is not in the matter, but in the method, and the reason is found in the absence of a practical plan. The Ethiopian's need of Philip, to guide him into understanding what he read in the Bible, is still the need. We faint in life's hard places because we are not drawn near enough to the heart of the Divine. It is a great day for the soul when, through the message of the Bible, God speaks to it as if to it alone.

In many hearts the question arises, perhaps unexpressed: "How can I gain a deeper appreciation of the living message of the Bible? How can I read my Bible so as to feel it speaks to me with divine power, and conveys a divine promise to my soul?" Many methods have been advocated, each with its points of excellence. Some find a certain satisfaction and mental discipline in reading the Bible through from Genesis to Revelation in course. But where one can boast of such an accomplishment, hundreds must confess having made the attempt only to fail. Every such failure lessens the desire to continue the reading, and weakens the will power to persevere. It is therefore essential that the method we adopt shall be one which appeals to us to continue. Others elect to read through a certain book, chapter by chapter, and then pass on to another, perhaps one from the Old Testament and one from the New. Undoubtedly more persons read the Bible in this way than in any other. It furnishes one with a general plan of the book and is to be commended as a method for study. Again, the more we can learn of the personal history of the author, the circumstances which determined his purpose in writing, the persons addressed, and the geographical data, the more the book will appeal to us. These things have their value as machinery for the Bible student. But the message of the Bible is a spiritual message, addressed to the needs of the human heart, and best comprehended through devotional reading and prayerful meditation.

A glance at the Revised Version will show that in a single chapter, divided by paragraphs, may be several themes, one by one worthy of careful reading and the day's meditation. For that reason a helpful method is to read the Bible by themes: such as the Love of God, the Gift of His Son, the Destiny of Man, the Answer to Prayer. And as these themes



run through all the Bible it increases one's love, and quickens one's interest in the reading, to trace the theme through its various parts. There are some themes which should be read on one's knees, and others through the tears of penitence or joy. And one needs to learn to read the gospels in such a manner that the Face of the Master looks out from the printed page, as one hears the pleading of His gentle voice.

During the coming year it is proposed to publish week by week, in the devotional column following directly after the department of Editorials and Comments, a course in Bible reading by themes which has had two years of successful trial in parish work by a priest of the Church, the Rev. D. L. Ferris, of Christ Church, Rochester, N. Y. His plan has been to publish in his weekly parish kalendar daily Bible readings, grouped around some theme suggested by the appointed scripture for the following Sunday, or by the doctrine of the day in the Christian Year. On Sunday the selected theme became the subject of an expository sermon. Through this method the members of the congregation in increasing numbers have been led to find in the Bible a living message, satisfying their personal needs. At the same time the rector had more points of contact for his teaching, since, together during the week he and the congregation had become familiar with the common theme. The results of this plan have been so gratifying as to justify a wider publicity, and for that reason Mr. Ferris has been invited to give his daily readings week by week throughout the year to THE LIVING CHURCH, beginning next week.

We commend these papers with entire confidence to our readers.

THE following is the list of contributions to THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, November 11th:

J. E. K., Hartford, Conn.	\$ 5.00
A communicant of St. Paul's Church, Washington, D. C.	2.00
H. J. R., Lyons, Iowa	25.00
A member of St. George's Church, Louisville, Ky.	5.00
In loving memory of M. B. C.	5.00
A thankoffering	100.00
Rev. Edgar F. Gee, Oakland, Calif.	1.00
Episcopal Sunday School, Elainville, Ala.	1.65
Episcopal Sunday School, Wonder, N. Y.	5.00
St. Paul's Woman's Auxillary, Batesville, Ark.	5.00
All Saints' Cathedral, Albany, N. Y.	12.50
"Marina," New Haven, Conn.	10.00
C. M. H.	1.00

Total for the week \$ 178.15  
Previously acknowledged 63,354.01

\$63,532.16

\* For relief of Belgian children.  
† For Holy Trinity Church, Paris.  
‡ For relief work in Italy.

[Remittances should be made payable to THE LIVING CHURCH WAR RELIEF FUND, and be addressed to THE LIVING CHURCH, Milwaukee, Wis. Distribution of funds is made through the rectors of the American Episcopal churches in Europe. THE LIVING CHURCH is ready also to receive and can forward contributions for other relief funds.]

#### THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

591. Miss Isabel Ely Lord, Brooklyn, N. Y.	\$ 36.50
592. Winifred O. N. Diller of Calvary Parish, Pittsburgh, Pa.	36.50
593. Theodore C. Diller of Calvary Parish, Pittsburgh, Pa.	36.50
594. George E. Diller of Calvary Parish, Pittsburgh, Pa.	36.50
25. Miss Mary H. Wolcott, Utica, N. Y. (two children) \$1 each, special Christmas gift.	75.00
104. Mrs. Richards Taylor, New York City.	36.50
113. H. H.	6.00
115. Children of Mercy, Gardiner, Maine.	3.00
155. George M. Block, St. Louis, Mo.—Special gift.	15.00
193. Mrs. A. G. Underwood and son Guy, Mechanicsburg, Ohio—Special Christmas gift.	2.00
265. St. Stephen's Sunday School, Racine, Wis.	36.50
276. Miss M. Ogden and Miss K. M. Brewster, Portland, Me.	36.60
289. Miss Mary S. Lyman, Los Angeles, Calif.	36.50
352. Red Cross Circle of St. John's Church, Waverly, Baltimore, Md.—Special Christmas gift.	11.00
377. Alice Clark Cushing Memorial—Special Christmas gift	5.00
390. Mrs. Hannah J. Rand, Lyons, Iowa—Special Christmas gift	5.00
428. In memory of loved ones in Paradise, New Market, Md.—Special Christmas gift.	2.00

Total for the week \$ 416.10  
Previously acknowledged 37,202.26

\$37,618.36

#### THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

39. London Federation of Women's Clubs, London, Ohio.	\$ 73.00
Previously acknowledged	1,633.00

\$1,706.00

[Benefactors are requested to remember their number on the Roll and invariably to mention that number in any correspondence on the subject whether with this office or with Paris.]

#### ARMENIAN AND SYRIAN RELIEF FUND

M. F. M., Milwaukee, Wis.	\$10.00
Mary, Jean, and Elizabeth Swigart, Marysville, Calif.	2.00
J. E. K., Hartford, Conn.	5.00
St. Peter's Sunday School, Oakland, Calif.	2.00
All Saints' Cathedral, Albany, N. Y.	12.50
Christ Church, Lundale, W. Va.	12.55
Miss Della L. Browning, Bryson City, N. C.	10.00
A communicant of the Church in Charlotte, N. C.	5.00
In memory of L. D.	10.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C.	1.00
Mrs. Jordan S. Thomas, Charlotte, N. C.	2.00
A friend, Faribault, Minn.—for November	1.00

\$73.05

\* For relief of children.

#### ANSWERS TO CORRESPONDENTS

W. L. S.—(1) We have always declined to attempt to classify the Churchmanship of particular individuals.—(2) The Bishop of Oxford withdrew his opposition to the consecration of Dr. Henson on the ground that the latter, when questioned by the Archbishop, explicitly declared that he held *ex animo* the doctrines stated in the Creed.—(3) Dr. Hall's theological works are all available and may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.—(4) Bishop Kinsman's *Outlines of Church History* (75 cts.) and Dr. Dearmer's *Everyman's History of the English Church* (\$1.00) are excellent popular histories.

#### PEACE PRAYERS AND THANKSGIVINGS

SET FORTH BY BISHOP LAWRENCE

**A**LMIGHTY GOD, the Sovereign Commander of all the world, in whose hand is power and might; We bless and magnify Thy holy Name for the success which has crowned our arms, the whole glory whereof we do ascribe to Thee, who art the only giver of victory; through Jesus Christ our Lord. Amen.

**A**LMIGHTY AND EVERLASTING GOD, we praise and magnify Thy holy Name for all Thy goodness and protecting care during these months of war; and especially at this time for victory in the cause of justice and freedom. Let no root of bitterness, or remembrance of wrong, remain; fill our hearts with humility and gratitude; and hasten the time when the kingdom of Thy righteousness shall be established even to the ends of the earth; through Jesus Christ our Lord. Amen.

**A**LMIGHTY GOD, Ruler of all nations; Give wisdom, we pray Thee, at this time to those who are called to be counselors for the making of a righteous peace; and bring us all at last to that fair city of peace, whose foundations are mercy, justice, and good-will, and whose builder and maker Thou art; through Jesus Christ our Lord. Amen.

**A**LMIGHTY AND EVERLASTING GOD, who dost govern all things in heaven and earth; Mercifully hear the prayers of Thy people, and bring righteousness and peace to all the nations of the world; through Jesus Christ our Lord. Amen.

**O** LORD God of hosts, in grateful remembrance of those who have responded to the call of this world's need, and have laid down their lives that the nations of the world might live, we hereby dedicate ourselves to the unflinching task which they have committed to us, that their sacrifice may not have been in vain. Grant, we pray Thee, that the spirit which carried our Lord Jesus Christ to the Cross may abide in us, that, partaking of His power, we may labor, without self-seeking, for the freedom of the world, and for permanent peace and good-will among all peoples, to the glory of Thy Name; through the same Thy Son our Lord. Amen.

WE CAN retire into no depth or center of thought and being where we do not meet Him, or where we can meet Him on equal terms.—H. P. Liddon, D.D.

IT IS ONLY when we surrender our lower selves that we find our higher selves in God; thus self-surrender is transformed into self-reliance—reliance on our God-given self.—E. V. H.



THE TWENTY-FIFTH SUNDAY  
AFTER TRINITY

By C. F. L.

THE FORGIVENESS OF SINS

THE four Sundays after the Epiphany that were not used, one of which is our lesson for to-day, contain wonderful thoughts for meditation, in their collects, epistles, and gospels. The collect for the Sixth ranks with some of the finest in the Prayer Book. The healing of the lepers, the cure of the sick servant, the calming of the waves, the parable of the sower, and the prophecy of the end of the world, from that inspired twenty-fourth chapter of St. Matthew, are all brought before us.

A great lesson taught in the healing of the leper is the fact of the sinfulness of human nature, and of individuals in particular. Leprosy has always been a type of sin. Its beginning is insidious; perhaps at first merely a spot or slight blemish, but soon it spreads, or appears in different places; and then the poison takes possession of the whole system, until the body becomes a living death. The poor victim is accounted a pariah, compelled to live outside of the city. So the impenitent soul, dying in his sins, is shut out from God and His holy angels.

In the present age there has been a tendency to minimize personal sin, and its evil consequences. In our boasted civilization we have lost sight of the fundamentals. Human nature is prone to sin; individuals are sinners. "If we say we have no sin, we deceive ourselves, and the truth is not in us." The first wilful sin, committed deliberately, is like the leprous spot, and it may be the very instrument to cause our final downfall. In the words of another: "We have forged—Oh, terrible thought!—link by link the chain which binds, fetters, and enslaves our souls. We in our folly, in our blindness, in our love of evil, have forged every link of that chain, from which we find it absolutely impossible, apart from God's grace, ever to get free."

The saintliest soul on earth may sin in thought if not in deed. The cloister has its temptation as well as the world. Love of self, of our own will and way, spiritual pride, may cause the fall of one who is trying to lead the perfect life. Do people realize the countless sins they have committed? Do they not kneel down complacently and repeat the General Confession, without any realization of their particular sins, committed perhaps long ago, sins forgotten but not forgiven—sins that were thorns in the crown which pressed upon the sacred brow of God their Saviour? Do they not constantly stand up and say: "I believe in the forgiveness of sins," when they do not? Little prevarications, little acts of disloyalty, prepare the soul for greater sins. Even here people are punished for their sins, and often in the same coin.

Is there any hope or assurance that our sins are forgiven? Yes, God has provided a remedy for the weight of our sins, and it is the sacrament of penance. In the use of it we see ourselves as He sees us. What adult is there who, in preparing for a first confession, is not appalled as he resolves the dark, confused mass of sins into the separate ones? For years he has borne the burden of these transgressions, and though confirmed, and going occasionally to the Holy Communion, yet he has never found the help or progress that he longed for, until the day when, in full obedience to the Church, he received the blessed assurance of pardon.

Why will people strive to live good lives in their own strength when Christ is waiting to forgive? What right has one to say that he will accept part of the Catholic Faith, but reject the rest? Happy is the child taught to make his confession before Confirmation and first Communion; although from time to time he will fall, yet he seeks priestly ministration as one seeks medicine when ill. Besides absolution he gains power and grace, if penitent, to increase in holiness, and he walks in a straight path heavenward.

We need a people on their knees humbly confessing their sins. Daniel said: "While I was praying and confessing my sin, and the sin of my people, the man Gabriel, being caused to fly swiftly, touched me about the time of the evening oblation." Who knows what fair ministry of angels might wait upon a suffering world if in lowly penitence every one returned to the service of Jesus Christ, God and Man, who died to redeem them from all their sins?

THE NEW LECTIONARY

By THE REV. C. B. WILMER, D.D.

CALENDAR FOR EIGHT DAYS

Twenty-fifth Sunday after Trinity	II Esdras 6: 1-28 Eccles. 8	II Cor. 5	Isaiah 66: 1-23	I John 4
Monday	II Esdras 3: 1-34	James 1: 1-15	Jeremiah 7: 1-17	John 11: 17-44
Tuesday	Ecclus. 48: 1-16	James 1: 16-end	Jeremiah 11: 1-6	John 11: 45-end
Wednesday	Ecclus. 48: 17-49; end	James 2	Jeremiah 17: 19-end	John 12: 1-19
Thursday	Ecclus. 50: 1-24	James 3	Ezekiel 18: 20-end	John 12: 20-36
Friday	Isaiah 60	James 4	Ezekiel 33: 1-20	John 12: 37-end
Saturday	Isaiah 61	James 5	Micah 6: 1-8	John 13: 1-30
Sunday next before Advent	Isaiah 65: 8-end Ezekiel 2: 1-3: 21	Jude	Eccles. 11: 7-12: end	Luke 17

IN taking leave of the Maccabean story, it seems worth while to call attention to one important lesson applicable to our own times. If guidance and inspiration are to be found in those early struggles for liberty, there is warning also in the perils of peace that followed the glorious victories.

Patriotism is a much more difficult duty, both morally and intellectually, in time of peace than in war; and the sun that rose with the Maccabeans afterwards set. Independence and religious fervor alike were lost in selfishness and mutual jealousies; and thus was brought about the subjugation of God's people by Rome, ending with the destruction of Jerusalem in A. D. 70. We must see to it that our military victory over Germany and her co-conspirators is followed by a still greater victory over ourselves.

Having completed the Maccabean history on Saturday before the Twenty-fifth Sunday after Trinity, the remaining days of the ecclesiastical year are filled in with topical selections drawn from the literature of the inter-biblical period, from the closing chapters of Isaiah, and from other prophets. And as those selections expressed the hope of Israel for the coming of the Messiah, or contain the reflection of her sages upon the great problem of human destiny, they fittingly lead up to the close of the year and the Advent season to follow.

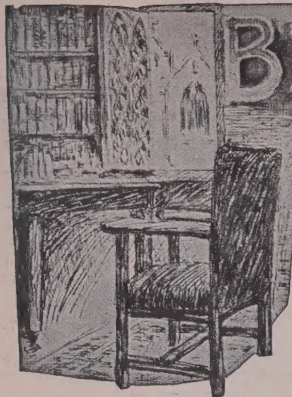
The first morning lesson, though drawn from the Apocrypha, professes, on the face of it, to be a divinely authorized answer to the author's desire to pierce, or have lifted, the veil of the future. It is, at any rate, a vigorous expression of faith in the final victory of truth and right, and does not fall below the moral and spiritual value of the alternate lesson; though verses 12 and 13 of the latter contain at least the germ of faith in immortality, as a moral necessity. The second lesson carries this faith in right, and in the essential well-being of them that fear the Lord, up into the clear sunlight of assured belief in the future life.

In the evening, the course reading of the First Epistle of St. John is continued by chapter 4, a treatise on love: "God is love, and he that dwelleth in love dwelleth in God and God in him." It is sometimes said that "there is no theology in love", with the idea of disparaging creeds. Certainly no one ever stressed love toward our fellow men more urgently than does St. John; but both the nature and meaning of love, and the motives for loving would be seriously impaired if we had to leave out of account the fact that the nature of God as love is revealed to us in the historic Person, Jesus Christ. All true love, in fact, is divine in its origin, and that we love at all is due, says the Apostle, to the fact that God loves us. But if we would enter into the full heritage of love we must put ourselves in sympathetic and intelligent touch with the Lord Jesus Christ as manifesting God's love toward all mankind. Then the divine love that flows into us will also flow through us and reach out to others.

Much practical teaching on love will be found in the week-day lessons: especially St. James' royal law of love and our Lord's: "I have given you an example." The first lesson, though obscure in places, is still full of warning and of inspiration and of comfort: "Rejoice ye with Jerusalem (the Church) and be glad with her, all ye that love her." There shall also be "a new heaven and a new earth".

Love is to be sincere and practical.—Rev. H. P. Liddon, D.D.





# BLUE MONDAY MUSINGS

By *Presbyter Ignoramus*

**W**RITTEN in honor of his own gallant eighteen-year old son, I reprint this new poem of Anatole Le Braz, associating it with the name of a golden youth who gave his life for freedom on August 24th: Lieut. Charles H. Fiske, 3rd, on whom be peace.

## "POUR UN JEUNE, ELU DE LA MORT ET DE LA GLOIRE

"Comment pourrais-je te pleurer, moi qui t'envie?  
Ne faire de ta chaude et bouillonnante vie  
Qu'une libation magnifique, quel sort!  
Tu n'auras pas connu la mort, la seule mort,  
Celle qui vient, avec chaque aube qui se lève,  
Nous prendre un souvenir, nous arracher un rêve,  
Et chaque soir, nous laisse au cœur le deuil amer  
D'être un peu moins vivants que nous n'étions hier.

"Les dieux t'ont épargné l'horreur quotidienne  
De cette longue, et lente, et triste fin. La tienne  
Eut la brusque splendeur d'un jeune avènement.  
Une fin, ai-je dit? Non: un commencement,  
Le clair départ allé pour l'aventure neuve,  
La montée, en chantant, vers une vièrge épreuve,  
Digne d'un haut désir et d'une intense foi.

"Ceux-là sont les Elus qui meurent comme toi  
D'un fier trépas, dans la mêlée aux âpres fièvres,  
Avec un brin sanglant de laurier vert aux lèvres.  
Que parles-tu de fleur fauchée à son matin?  
Ce n'est pas en durant qu'on remplit un destin.  
Quel été, quel automne eussent comblé ta vie  
A l'égal de l'instant qui ne te l'a ravie  
Que pour l'épanouir dans l'infini des temps?

"Car ils fleurissent à jamais, tes dix-huit ans,  
Baignés dans la fraîcheur d'une éternelle aurore.  
Qu'importe donc les jours qui t'étaient dus encore?  
Honte à qui pleurerait les yeux trop tôt fermés  
Des enfants que la gloire et les dieux ont aimés!  
Dors, joyeux d'avoir fait le grand geste suprême,  
Mon fils! mais laisse-moi te pleurer tout de même."

The translation is anonymous:

"How can I mourn thee, I who envy thee?  
To pour forth all thy warm and coursing youth  
In pure libation—what a destiny!  
Death thou shalt never, never know in truth,  
That death which comes with each returning dawn  
To wrest remembrance, snatch from us a dream,  
And, nightly, leaves our heart yet more forlorn  
Because not dead, but less alive, we seem.

"Thou hast been spared the horror, day by day,  
Of that extinction, long, and sad, and slow.  
Thy ending had the sudden, splendid glow  
Of youth's fulfilment. Ending did I say?  
Beginning, rather—the clear, winged start  
For fresh adventure, the exultant soar  
Up to the trial never glimpsed before,  
Worthy of high desire and faith of heart.

"They are the chosen ones who like thee pass  
To a proud death amid the swirling mass,  
Upon their brows a blood-stained sprig of bay.  
Let dolts prate of the flower cut 'ere its day!  
Mere lasting does not compass destiny.  
What gathering years had raised thee to the plane  
Of that one hour which snatched thy life again  
That it might grow in time's infinity?

"For they shall ever bloom, thy eighteen years,  
Bathed in the freshness of eternal dawn.  
What matter then the days that ne'er were born?  
Shame be to those who weep with easy tears  
Youth called untimely to the gods and Fame.  
Sleep joyful, then, my son—thou hast achieved  
The last, supreme adventure!

Yet, bereaved,  
Oh, let me mourn thee all the same!"

THE AUGUST number of *Truth*, a Roman Catholic controversial monthly, lies before me, full of the familiar

malevolent misrepresentations which characterize our Latin brethren when they go on the warpath. On page 29 is an attack on Freemasonry, centering in the declaration "that every pontiff in turn has condemned the association from its very inception, two centuries ago, and that it has also been banned by the civil authorities in many of the European states". (The latter part of that proposition is true of another secret organization, the Society of Jesus, which one great pontiff disbanded altogether as pernicious—a short time before his own sudden death.) But what interests me in this connection is an account, published in a Rochester paper of September 2nd, of the dedication of the Masonic Temple in Geneva, N. Y., the Governor of New York assisting. I quote the specially significant paragraph:

"One of the most pleasing events in connection with the exercises was the presentation, on behalf of the local lodge of the Knights of Columbus, of a beautiful silk American flag. The presentation was made on behalf of the Knights by Mayor Reuben H. Gulvin, who dwelt upon the splendid feeling of fraternity and good will which always had and always would exist between the Knights of Columbus and members of the Masonic fraternity in this city. As an incident worthy of note, the mayor said that the members of the Catholic order had been deeply touched by the fine sentiments which prompted the donation of a liberal sum to their war fund by their Masonic brethren."

What has *Truth* to say about that? A devout Roman Catholic met me once on the Masonic level; and when I asked him how he reconciled his Masonry with his religious obedience, he said, smiling: "Oh, the Pope is quite wrong about that; Masonry isn't sinful; and so I never speak of it in my confession!"

HERE ARE two more "howlers" from the *Spectator*:

"*Hors d'oeuvres*: draught horses."

"*De gustibus non est disputandum*: We should not discuss unpleasant subjects."

WE ARE BEGINNING to realize what America's closer relations with Britain and France will mean for world-peace and a true cosmopolitanism based upon right nationalism. The voices from abroad help us to understand. Here is a new poem, from the *Glasgow Herald*, by W. H. Ogilvie, expressing that spirit. It is not too late:

## "AMERICA

"She comes. In Freedom's sacred name  
Her sword is girt again;  
The wide ways of the world acclaim  
Her ranks of stern-eyed men.  
The tyrant trembles in his sea  
To hear those millions tread  
With music in their marching feet  
That swings the Stars o'erhead.

"Kentucky from the bluegrass speeds  
Her tall soft-spoken sons;  
The best that California breeds  
Go forth to serve the guns.  
Wyoming sends from pastures wide  
Her centaurs of renown,  
Her whooping cattle-men, to ride  
The double eagles down.

"Calm as the glades of Florida,  
Straight as the stems of Maine,  
Keen as the winds of Iowa  
That broom the treeless plain,  
Swift as the Colorado streams  
That bear the mountain snow—  
They take their great land's heart, it seems,  
To guide them as they go.

"This fall the maple leaves shall turn  
The Hudson richer red,  
If weeping boughs may fitly burn  
In flame-wreaths for the Dead.  
This year Ohio's goldenrod  
A deeper sheen shall show,  
If where the feet of heroes trod  
A flower may brighter blow."



## The Cross of Valor

By LOUIS TUCKER

SCENE: A reviewing stand at Washington.

TIME: At the end of the war.

PERSONS: A man—and others.

THE MAN (*who has been in a reverie*). It is almost sunset. The crowd has followed the troops. Never was such a review. Fifty men to the rank, a thousand ranks to the mile, three miles to the hour, seven hours in the march-past—and only a quarter of our veterans victorious in line. I am starved, cramped, worn out. No wonder the President and the generals have gone, and I am left alone in my little corner of the empty stand. VOICE. No, not alone.

THE MAN (*looking hastily around*). I see no one. Where are you?

A SOLDIER (*standing by him*). Here. Waiting for the review.

THE MAN. The review is over.

SOLDIER. Not yet. Look around.

THE MAN. I see nothing—only the empty stand.

SOLDIER (*laying one hand on the man's shoulder*). Look again.

MAN. The stands are full: the stands are crowded full: the steps of the Capitol are lined, the streets a mob. How came this vast crowd here and I not know it? SOLDIER. Look again.

MAN. What strange costumes. I seem to know some of the faces. Can it be—?

SOLDIER. Yes. It is.

MAN. Why am I chosen?

SOLDIER. To tell! You have the seeing eye and can control emotion till the need be past. The foremost man of all this world-to-day has left the stand. America has two other men who in their day were foremost of the world; and they and theirs have taken it.

MAN (*coming to attention and saluting*). I see. Yet they are dead.

SOLDIER. Not so. They live forever. Now watch the streets.

MAN. Men, men, and more men. Men in leather shirts, in homespun, in blue and buff, in blue without the buff—the uniforms of all our old wars. They line the streets and make a wall on either side for the march-past.

SOLDIER. Yes: picked men from the picked regiments of all our old wars.

MAN. I see Confederate Gray—my father's men.

SOLDIER. Of course. When God in the time of our fathers but in preparation for this day forged our nation in the furnace of civil war into a great sword one and indivisible, to save the world, should He neglect either the hammer or the anvil? They also are Americans, and great ones.

MAN. Thank God for that. But here the boys come, singing. It shakes the streets. The buildings thrill to it. But it is a new song to me. What is it?

SOLDIER. No man can sing nor understand that song who has not died for freedom.

MAN. They flow past like a great tawny river—my boy among them. Oh, my son, my son. Would God that I had died for you, my son!

SOLDIER. Look! He hears you, smiles, and shakes his head, points to the flag, then upward. Be at peace.

MAN. Can I not follow?

SOLDIER. No: you are here to see and report. Look closely.

MAN (*mastering his emotion*). Why are there civilians among them? The central files of the great column are civilians.

SOLDIER. In the march-past of the other nations there are some columns almost all civilians—Armenia, for instance, Belgium, Poland. There goes a sailor—there a shipbuilder—a railroad man—a nurse. None are forgotten. Thank God that here all but the central files are fighting men.

MAN. Where are the airmen—the sailors?

SOLDIER. In the great review of all the missing ships of all the nations of all the world they have their place: not here.

MAN. Of all the nations of all the world? Who then reviews them? SOLDIER. Hush!

MAN (*after a pause*). Many here wear crosses. They shine. Some wear two, one upon the other making a star. What are they for?

SOLDIER (*uncovering*). For valor.

MAN. I did not know we had a decoration except the congressional medal, very rarely given. Are they foreign? SOLDIER. No, they are ours.

MAN. Something among you on the other side new and unknown to me?

SOLDIER. No. Very old and well known. (*Reverently quoting*) "Those who turn many to righteousness shall shine as the stars for ever and ever."

MAN. Old, yes; well known, but religious, not national, and surely not for valor?

SOLDIER. Yes, for valor. What valor greater than the rescue of a comrade from eternal death?

MAN. My boy had one. He touched it before he pointed upward. You're right. All's well. But, sir, that is religious, and this review is national. How can a religious cross be a national decoration? Who gives them?

SOLDIER. The King.

MAN. But we are a republic. We have no king.

SOLDIER. Watch the troops more closely as they pass the reviewing stand. Whom do they salute?

MAN. The group of great Americans there.

SOLDIER. Watch their eyes: and ask yourself why their faces shine so, and why the group do not return the salute.

MAN (*watching*). True; very true. The troops salute some one I can not see, above and behind all: far above and far behind all.

SOLDIER. By proclamation of its chief magistrate, to whom does this republic as a nation give thanks yearly, for blessing and protection?

MAN. To God, of course.

SOLDIER. Show me a coin. Whose superscription is on it?

MAN. Liberty—an eagle—both symbolic—the name of our nation—the name of God.

SOLDIER. The coinage of a country bears the superscription of its King. God is our King. The men who died for men salute the Lord as they march past.

MAN. Is God here? SOLDIER. He is.

MAN. I can not see Him.

SOLDIER. They can.



## ACKNOWLEDGMENT OF GIFTS FOR RELIEF

THE Rev. Dr. S. N. Watson, rector emeritus of the church in Paris, desires to acknowledge receipt of the following gifts, which have been made from August 2, 1918, to November 2, 1918, for the causes which he and Mrs. Watson represent.

In deference to the request of a number of the givers, only initials are given:

For the Church in Paris			
Miss E. J. F.....	\$ 15.00	Mrs. R. P. ....	\$ 100.00
Church in Winnetka.....	75.00	Mrs. M. N. S.....	200.00
Miss A. D. F.....	5.00	Mr. W. B. A.....	10.00
Dr. D.....	5.00	Mr. and Mrs. F. J. L. M.	35.00
Mr. R. H. G.....	100.00	Mr. R. W. B.....	50.00
Bishop R.....	25.00	Miss C. W.....	50.00
Mr. R. B.....	50.00	Mr. G. D. W.....	100.00
Mrs. C.....	100.00	Mr. F. S. C.....	25.00
Mr. W. G. M.....	100.00	Mrs. D. C. McC.....	50.00
Mr. J. C. P.....	10.00	Mrs. C. M. S.....	100.00
Mrs. R. S.....	25.00	Miss E. K.....	50.00
Mrs. W. A. G.....	100.00	Miss L. H. K.....	50.00
Mrs. G. D.....	50.00	Mrs. A. C. K.....	100.00
Mr. F. S.....	25.00	Mrs. F. B.....	150.00
Mrs. N. M.....	500.00	Mrs. W. E. S.....	100.00
Mrs. MacD.....	1,000.00	Rev. Dr. N.....	50.00
Rev. Dr. P.....	200.00	Deaconess B.....	5.00
Mr. and Mrs. G. L. S.....	250.00	Mr. W. R.....	100.00
Dr. and Mrs. H. B. J.....	500.00	Mrs. F. R.....	30.00
Mrs. M. N. S.....	200.00	Mme. M.....	20.00
Mrs. A. B. P.....	25.00	Colonel L.....	15.00
Miss J. W. D.....	25.00	Miss M. W.....	50.10
Bishop F.....	5.00	Mrs. G. S. R.....	15.00
Mr. E. S. C.....	500.00	Miss E. L. H.....	5.00
Mrs. O. A. L.....	10.00	Mrs. E. T. L.....	1,000.00
Mrs. C. W. L.....	5.00	Mrs. E. S. D.....	100.00
Mr. R. H. D.....	25.00	Miss A. E. W.....	10.00
Anniston W. A.....	5.00	Mrs. E. R.....	25.00
Mr. T. B. B.....	50.00	Mrs. J. V. T.....	50.00
Bishop A.....	10.00		
Mr. and Mrs. G. Z.....	250.00		
			\$6,890.10

For Relief, French and Belgian			
Mrs. L. J. P.	\$ 100.00	Mrs. K. D. J.	\$ 25.00
Mrs. K. D. S.	10.00	Miss E. T. B. R.	10.00
Mr. T. I. S.	10.00	Mrs. A. H. W.	10.00
Miss A. McC	10.00	Miss S. P. J.	10.00
Springfield, Ill.	25.00	Mrs. M. W. Van N.	25.00
Mrs. T. W.	20.00	Miss W.	5.00
C. M. H.	6.90	Mr. B. G. H.	25.00
Mr. T. B. B.	50.00	Swedesboro, N. J.	526.00
Miss K. R.	5.00	Miss D.	2.50
Miss B.	2.00	Mrs. C. J. S.	2.09
Crosswicks, N. J.	42.54		

\$ 922.03

<i>For the "Pauvres Honteux"</i>			
Miss H. L. C.....	\$ 25.00	Mrs. B. G. H.....	\$ 25.00
Miss P.....	5.00	Mr. J. C. P.....	15.00
Mrs. H. H.....	50.00	Mrs. H. M. H.....	200.00
Mrs. G. C. T.....	50.00		
Miss B. H.....	20.00		
			\$ 390.00

For the "Petits Lits Blancs"			
Miss E. C.....	\$ 5.00	Gloucester Co. Med. Asc.	\$ 76.25
			<hr/> \$ 81.25

For Belgian Relief				\$ 81.25
Miss S. G. T.....	\$ 5.00	Mrs. F. S.....	\$ 16.00	
Mrs. H. S. F.....	50.00			
Allentown, N. J.....	53.09			\$ 124.09

For French Orphans			
Rev. Dr. McK.....	\$ 100.00	Miss L. N. C.....	\$ 37.00
Miss B. J. K.....	365.00		
Brook Hill, Va.....	4.00		\$ 506.00

For Belgian Orphans			
Miss B. J. K.....	\$ 109.50	Mrs. E. L.....	\$ 36.00
Mr. A. McL.....	25.00	Miss A. D. B.....	36.50
Mr. and Mrs. C. W. H.	1,000.00		
Mrs. L. F. H.....	36.50		<hr/> \$1,243.50

For Serbian Orphans	
Miss B. J. K.....	\$ 182.50

At the Discretion of Dr. and Mrs. Watson			
Miss G. Y.....	\$ 25.00	The Misses C.....	\$ 15.00
Miss H. B.....	10.00	Mrs. E. A. S.....	50.00
Mrs. G. D. M.....	5.00	Mrs. H. F.....	5,000.00
Mrs. R. B. G.....	50.00	Waterbury, Conn.....	5.00
Mrs. S. B. P.....	25.00	Mr. H. H. B.....	50.00
Mrs. B.....	25.00	A friend, Hartford.....	50.00
Church in Glencoe.....	66.61	Mrs. S.....	10.00
Mr. O. B.....	100.00	Senator E.....	50.00
Mrs. C.....	200.00	Mrs. G. C. B.....	300.00
Mrs. C. B. R.....	2,500.00	Mrs. B. R.....	5.00
Mrs. W. Y.....	700.00		

SUMMARY	
For the church in Paris.....	\$ 6,890.10
For relief.....	3,449.37
At discretion.....	9,241.61
	19,581.08
Pledges to be paid.....	3,000.00
Total.....	\$22,581.08

A pledge of \$3,000 has been received in these terms: "I will give three thousand dollars for heating the church"; and on this pledge \$1,000 has already been paid.

A pledge has been received in these terms: "I will give \$1,000 a year for the church in Paris so long as the war lasts."

There has been sent to France in this period, August 2nd to October 2nd:

For the church in Paris.....	\$7,050.00
For relief.....	3,129.50

We are deeply grateful for the ready and generous response of the many good and faithful friends who have made possible "this great achievement"—words taken from a letter from the chairman of the finance committee of the church in Paris, dated October 9th: "My thanks and my heartiest congratulations upon your great achievement."

A bishop writes: "I want to congratulate you: . . . I have been feeling safe for it ever since I got a glimpse of the work" (he was with us in Paris for a few days in 1917). . . . "I saw in Paris what delighted me—not only that the Church could demonstrate what His Love means, but was actually doing it."

Again, we can only say, we are grateful.

S. N. WATSON.

## FATHER VELIMIROVIC SPEAKS ON THE APPROACH OF VICTORY

LONDON, October 7, 1918.

THE Bishop of Southwark, Bishop Hook, the Serbian prime minister, and two thousand others were present in Southwark Cathedral, London, on October 5th, when the Serbian students from Oxford sang a service of Slavonic music and the Rev. Father Nicholai Velimirovic delivered an address. Father Velimirovic based his discourse on Psalm 27: 1-3, and an epitome of his words follows:

"The Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?"

"When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh: they stumbled and fell."

"Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him."

"These words were written and sung by the saintly King David. Not in the hour of his glory, but during the time of his greatest agony, he produced these wonderful, beautiful, sublime words. So it has always been throughout the ages, in the life of human beings and in the life of nations; and I assure you, as one who belongs to a nation that has suffered a great deal, that there is in suffering something constructive, something positive, something spiritual. I do not wish, therefore, to enumerate Serbia's sufferings, but to ask you to consider whether she has learned her lesson from this war: this is the important point—not what we have suffered, not what we have lost, but what we have gained. We have fought with you for the same ideals; and reviewing the past years I think we Serbians have cause to thank God, to thank our enemies, and to thank our friends."

"We have to thank God that He has been our ally through all these long nights of suffering: He has been our anchor in the stormy sea on which we have been travelling. Because God was with us, we have been most alive when our enemies thought we were quite dead. No nation has had more reason to believe in God than the Serbian nation."

"We have also to thank our enemies; they came to eat up our flesh and destroy our land, but they have given us the opportunity to deepen our faith, to increase our virtues, to find our souls—the gifts given to us by God. There is a conviction among the Serbian peasants, that the more you try to punish your enemies, the more God protects them; and the less you try to punish your enemies, the more terribly God punishes them. It is not only a saying in the Bible, it is a world-wide human experience. No! we do not seek to punish our enemies, we thank them for all they have done for us: The Serbian people have struggled for a Christian ideal, for Cross and for freedom; never before have they been so united, so organized, as they are to-day. These long nights of agony have opened our eyes, and given us faith."

"Now—my friends! especially we have to thank our friends, for they have given us the opportunity to strengthen our belief in humanity. We have always realized the worth of British civilization; now we have experienced it, and we know that Christ is the foundation of all true civilization. What we believed for centuries has now been proved possible, that a great, rich nation can treat as her equal a small nation degraded by her enemies. We thank you all for what you have done for our people. We have to thank His Majesty your King: we have to thank the two prime ministers, who have led this nation during the past years of war: we have to thank your soldiers—your Grand Fleet—your Parliament—and your rich and poor people, whose hearts have been trembling in our agony, and rejoicing in our joys. We have to thank your writers and journalists, who have taken up our Serbian cause and committed it to millions of people at home and overseas. We also owe much to those who have organized relief societies, and supplied homes for our refugees, not only in this



country, but in Corsica, Salonika, Africa, and elsewhere. And what shall I say of your nurses who with Christlike devotion have come to the aid of our suffering people? Some of them, alas, have died for Serbia. Last but not least, I am personally very grateful to your Church of England, bishops and clergy, for allowing me to preach from your pulpits, and for placing our theological students at Oxford and elsewhere to educate them for our Serbian ministry.

"Our Church has been practically destroyed in material ways. I speak of these things only to assure you that all the sympathy, all the help, all the sacrifices that your great nation has made for our small nation, are bonds as firm as iron, which will endure and strengthen in the future; for our friendship—I would remind you—has been made in the most momentous period of human history: Serbian people have been loyal to you unto death—and you have been loyal to us unto death.

"We have been passing through the darkest nights of agony, and now we are expecting the brilliancy of the new dawn. All our sufferings have not destroyed us, they have only made our victory dear. A victory—like yours and ours—will be the foundation stone for the future of human civilization, when all the Churches will be one Christian Church, when all the brotherly races will share the victory because of the sufferings they have endured, when all the nations of the world shall form one human family of mankind, with one King at the head—the Invisible King, Christ Himself."

In memory of John Harvard's baptism, which took place in Southwark Cathedral on November 29, 1607, a special service will probably be held in the Cathedral, to which the American colony in London will be invited.

## PLAGUE AND PESTILENCE AT CAMP CUSTER

BY CHAPLAIN WINFRED H. ZIEGLER

*Headquarters Fourteenth Division, U. S. A.*

FROM plague, pestilence, and famine; from battle and murder, and from sudden death, good Lord, deliver us."

Sometimes we find we have to explain to the soldiers of the Fourteenth Division, so restless, so disturbed lest they be not ordered overseas, so anxious to get into the battle, that we are praying the good God to deliver us victorious after a well-fought battle. Sometimes we find we have to make clear that we are praying the good Lord to deliver us from an unprepared death when we say "sudden death". Never, particularly after the month of October, 1918, will we have to make clear to any person who has one bit of faith in the power of prayer the reasonableness of praying to be delivered from plague and pestilence.

On the last Sunday of September, after having celebrated the Holy Communion at early hours in two "Y" huts and in the Red Cross building, the chaplain, arriving in the Church War Commission "Ford" driven by Secretary C. J. S. Williamson of the Brotherhood of St. Andrew, was alarmed at seeing his whole prospective morning prayer congregation piling out of "Y" 445. Presently a hastily written notice was posted: "No meetings. Quarantined." In the Seventy-eighth Infantry, close by, three cases of pneumonia had been discovered. By night all Camp Custer was under close quarantine, and all the ambulances in the camp, and many other conveyances requisitioned for the emergency, were going at top speed westward to the base hospital carrying scores and hundreds of young fellows touched by the plague and pestilence, pneumonia and Spanish influenza. From a sick population of four hundred the base hospital sick, in a few hours, grew to number as many thousands. Wards were filled, then corridors, then "Y", K. of C., and Red Cross buildings. Field artillery battalions were hastily driven from barracks to tents in order to provide the base hospital with an annex.

At Camp Custer the disease did not start in one place, and like a foul breeze touch here, then beyond, and so gradually spread through the whole camp; but, like the lightning and the tempest, it burst with destroying fury upon the whole camp, units miles separated making their fever-stricken contributions to ambulance and hospital.

The medical officers, the army nurses, the ambulance drivers, and the men of the medical detachment were all splendid. They seemed tireless. From morning till night, and all night, there they were, receiving the patients, making beds, examining and caring for the constantly growing stream of sick. How wonderfully well they did it all! And, oh, so

soon the reports came in in growing numbers, and Lieut. Col. Irons, commanding officer of the base hospital, would authorize telegrams to parents and wives, close by, or in far distant states, that their dear son or husband was "critically ill, you may come".

Brigadier General Laubach, commanding general at Camp Custer, had from the first taken personal charge of the whole situation. He arranged with careful detail the quarantine, the keeping of records, the recruiting of volunteer medical men and nurses, and he arranged that relatives summoned by telegram be met and taken to the camp and hospital by the Red Cross Women's Motor Corps. Some chaplain was on duty day and night and early morning to examine the telegrams, fit masks on the frightened arrivals, and guide them to their sick boys. There were many tragedies, such as the arrival of parents too late by minutes to make their farewells. For the poor boys died in greater and greater numbers, "on the field", as one editor put it, "of the Battle of Eagle Lake". The hospital is beautifully located over the shores of that peaceful little body of water.

Our chaplain was of course at the base hospital, morning, afternoon, and night, preparing many to die, giving courage to live to very many more, and giving help and Christian comfort to distracted and bereaved parents. He baptized some dying fellows, gave the viaticum to many, many of them; and ahead of the chaplain, and behind him, and beside him, Mr. Williamson was doing favors, saying cheering things, bringing papers and magazines, fruit, treats of other kinds, writing letters, and making all know that the Church serves all men, with prayer, and sacrament, and faith, and works. The Church War Commission made possible the work that was done at Camp Custer. Without the slightest delay every request for help was answered, and the material assistance was reinforced by kind and generous and encouraging letters from Bishop Reese and Dr. Washburn. Moreover, Bishop McCormick showed his generous interest in some substantial manner almost every day.

The skill, the endurance, the patience, and the faithfulness of the army nurses, medical officers, and enlisted men of the Medical Corps, and their accomplishment, excites the admiration of every one in this great camp. Camp Custer, of all the army camps having a great number of sick during this epidemic, has the lowest death rate—only 5.95 per cent. of the number of men taken ill. Camp Custer had 10,828 sick men, of whom 645 died. Other big camps had death rates of 8.6 per cent., 11 per cent., and even 13.14 per cent. The morale of the men throughout Camp Custer was splendid, largely because of their well-placed confidence in the skill and tenderness and devotion of army nurses and doctors.

O Lord, wash and receive the souls of nurses and men who have passed away from us, and from further plague and pestilence, good Lord, deliver us!

## THE DYING CRUCIFER

Lord, Lord of Love, how can I lift my hands

To you? How dare I lift my face again?

I nestle deeper in the mire and pray

For death to come and end my guilt—and pain.

These hands, dear God, which carried high the cross

Before your sacred altar, and this face

Which must have beamed with light—so glad was I

As I marched, singing songs of happy praise!—

These hands have taken life! Now red with blood,

Warm blood—(how like my own which trickles here!)

My lips have breathed a curse of foulest hate!

(The men said cursing made them lose their fear.)

They taught us we *should* kill, taught us to hate,

Said this was *war*, and *this* the way to win

"For God and King". They called the battle Yours—

I cannot—quite—believe. Was it a sin?

Has this sword been, perhaps, Your crucifix?

(They cited me for bravery in the fight.)

If this be so, I kiss its blood-stained hilt

With lips that smile, and wait my coming night.

Lord, Lord of Love, accept this sacrifice

From hands that loved to serve Thy fellow-men.

Forgive me if I erred, and take my soul

Into Thy keeping, Loving Christ. Amen!

DORA H. MOITORET.



## The Higher Strategist and Dilatory America

By the Rev. GEORGE PARKIN ATWATER, D.D.

WITH fraternal good will and with some heartsearchings America to-day is listening to a few war burdened Canadians and Englishmen who are speaking their mind, with restraint, about America's tardiness in declaring war on Germany. Inasmuch as these statements are delivered with the detached temper of historical inquiry, and with no tone of scorn, but with full and generous acknowledgment of America's share in the war to-day, we find it possible to weigh the statements with impartial and undisturbed minds.

In an article highly appreciative of America's war effort, in the *Nineteenth Century and After*, republished in the *Living Age*, Mr. Robert Machray says: "As they (the majority of the people of the United States) were firmly entrenched in the belief that they had no interest in the struggle, except to garner profits for themselves, they saw no reason for the adoption of such a measure as the institution of universal military service." He further says: "Can any one doubt that if America had thrown its whole strength into the conflict immediately after the sinking of the *Lusitania*, as indeed was urged by some prominent Americans, the war, if not already determined against Germany, would be in a position very different from that in which it stands to-day?"

No, we can not doubt that the situation would be different, but there is some doubt as to whether that difference would be to the advantage of the Entente.

Before enlarging upon this specific statement, may I be permitted to present three considerations explanatory, both of the spirit with which the writer approaches the subject, and at the same time marking the limits of this inquiry?

First, I believe that our war is a moral crusade against the most diabolical agencies of modern times, and that as a moral issue right-thinking America was involved in it from the first on the side of the Entente. Our political and military participation was the inevitable result of moral pressure from within released by military provocation from without.

Secondly, this article is not a defence of any indefensible unpreparedness, nor is it an effort to minimize the gravity of the effect upon Europe and Canada of our delayed military effort.

Nor, thirdly, is it an attempt to analyze the almost insuperable difficulties in the way of a prompt reaction from America when the war broke out. Many writers have set forth these difficulties. England had been watching Germany for a generation and was temperamentally prepared to hurl the weight of its judgment against Germany. America, thoughtlessly, no doubt, but benevolently, had been watching neither. France had never relaxed its tension. To England and France, Germany was as a lowering thundercloud. The masses in America regarded the diplomatic manoeuvres of Europe with the same interest that they read of the speculations of astronomers about sun-spots. To the popular mind one had about the same bearing on American life as the other. A deplorable mental condition, no doubt, but one susceptible of explanation by reason of our long period of isolation. Canada, a dominion of European affiliations, had been and is such a good neighbor on the north that we would as soon have mistrusted ourselves as her generous, high-minded people. For us the broad ocean had been ever a joyous highway, across which we went by thousands to take pleasure in the hospitality, the art, the antiquities, the scenery, the charm, of the old world. The contact of our masses of travelers was with the functionaries who served our meals, drove our taxis, took our tickets, wrapped our purchases, and took our money and our gratuities with amiable politeness. We did not come into contact with the surging currents of the national life of the lands we visited. The broad ocean's breezes dissipated the fevers that disturbed Europe, and we were immune. We in America have no rankling memories. No Strassburg monuments, decked with

wreaths, occupy our public squares and our thoughts. I was in Antwerp on July 11, 1908, and saw a long procession celebrating the Battle of the Spurs, which was fought on July 11, 1302, over six centuries before. No such demonstrations keep alive our martial triumphs. Moreover, we were and are a nation in the making, a polyglot people, with every variety of racial tradition. Democracy was in a critically experimental stage with us. It took a long time for the moral issue involved in the war to rise above the inhibiting and retarding conditions inherent in our national structure. Our government could have declared war two years before it did, but, with a wisdom that surpassed in its scope the wisdom of those charged with no responsibility for prosecuting the war, our President realized that *the nation must declare war and wage it*, not the government alone. To-day our nation is waging war and its heart beats in consonance with the throbbing pulsations of the national life of England, Belgium, France, and Italy. The reward to our soul will be its consciousness that we are fighting for righteousness; the reward to our national life will be that the war has melted us into a real democracy, a nation whose various races will have made sacrifices for one flag and one great principle.

With these words of explanation, may I return to the main theme? Is it not possible to-day to discern a higher strategy in the course of events, whether of Providence or of chance I leave you to determine, than the strategy which any human wisdom, however exalted, could have created? Is it not possible that the earlier entry of America into the war would have resulted in the ultimate victory of Germany? Even as you could wish no worse fate for an enemy than that all his prayers be answered as he would wish, is it not possible that no worse result could have been imagined than that the course of events should have been molded according to the ideas of those who wish the United States had acted more promptly? If America was blameworthy for moral obtuseness, let America be blamed for her soul's good, but let not God (or chance, if you prefer) be blamed for transforming that for which America was blameworthy into the means by which the Higher Strategist overruled man's hasty conception of the necessities of an immediate occasion.

Why, then, does it seem possible that America's earlier declaration of war could have confounded the cause of the Entente? The man on the street, mistakenly thinking that America of two years ago is the same force as America to-day, would not so conclude. His argument is very direct. "If to-day we can supplement the enormous efforts of the other allies, and defeat Germany, it stands to reason we could have done it equally well two years ago." If this is true, and the world could have been spared two years of bloodshed, then we should repent in sackcloth and ashes. But with all my being I am convinced that it is not true; I am convinced that America, for reasons stated above, was not ready, as a nation, two years ago, and could not have foreseen the eventualities which would have inspired preparedness during a decade before 1914, and could not have molded her alien peoples to a national coherency by any enthusiasm for a hypothetical war of which America, by her very isolation, could have no national premonition; and I am convinced, further, of this most vital principle, namely, that had America been *morally and temperamentally* ready, and militarily as ready as England, a declaration of war two years earlier would have been a distinct advantage to Germany, and would possibly have resulted in a German victory; or, if not that, might have prolonged the war for unnumbered years.

In sustaining this direct statement of a conviction I am conscious of the difficulty of the limitations of an article in presenting that about which volumes will, no doubt, later be written. Also do I feel the apparent inadequacy of separate statements, like slender pillars, to sustain the heavy weight of the conclusion which they uphold. But the conclusion is so vital to the conviction that in a war for righteousness the Supreme Righteous Power must use even the



insufficiencies of men or nations for attaining the only purpose toward which we can conceive the race to press forward, and that the Higher Strategy overrules the lower ones, that I must rehearse the grounds of my conviction.

A declaration of war by America, two years earlier, might have resulted in a German victory. That is the theme for our study. Upon this theme we must note the bearing of certain outstanding facts.

For those two years America was furnishing the Allies with the munitions and the food of which the Allies had the most urgent need. American-made shells were stopping German attacks, and American-fed soldiers were spraying the lines of advancing Huns with purifying missiles from machine guns. The Allies had sufficient men. But were they not living from hand to mouth in the matter of munitions? If America had declared war, what would have happened? Would not America have reserved some of her munitions for the army she would have been raising, and thereby enfeebled the armies of the Allies on the fighting line?

Two years ago the German submarine was sending fear into the hearts of the nations at war. Every ship controlled by the Allies grew more precious every day. Had America declared war and raised an army, who would have carried it across the seas? Could England have done it at that time? We could not have done it. Even to-day Lloyd George says that England is transporting 60 per cent. of our troops. Would a vast army in America, absorbing supplies and munitions, have won battles in Europe? Before England was stirred to her very soul in her effort to thwart the submarine menace, would it have been possible for her to send ships to take our boys across?

Is it not conceivable that an embarrassing diversion of munitions and food to our own use would have so weakened the Allies at some critical time that disaster would have befallen their armies?

Two years before 1917, what was the hope of France and England? Italy indeed, but primarily Russia. Did we not hear it often, Russia the anvil and France and England the hammer? When Russia collapsed, the days were dark for the Allies. The optimism, based on the belief that a little more effort and it would be over, was gone. England and France awoke to the stern reality of the war in a way that aroused the very heart of each nation and every soul in it. Each realized that it must make the supreme effort, to the very utmost of its strength, to the very limit of its endurance. Each rose to its task with a consecration that no nations ever experienced before. The war rose above every consideration of economic, commercial, or military advantage, and reached a height of moral determination and courage never surpassed in warfare. The hour had struck for the supreme effort. *It was absolutely necessary for England and France to rise to that pinnacle of united national determination before victory was possible.*

Had the United States been an ally before that hour struck for England and France, there would have been the danger of the same appraisal of the distribution of effort that led to over-confidence in Russia. It would have been a war the burden of which would have been distributed by statesmen and workers, in thought and consequently in some modification of act and policy, which would, inevitably, and without lack of earnestness or courage, have relaxed the national mind toward its own supreme and unlimited responsibility. When England and France reached the point where each conceived the war in terms of an individual expenditure of every ounce of its resources, and not as a distributed burden; when each was fighting for existence and had hurled every particle of strength into the combat, each reached the position and national attitude from which alone victory could evolve. Had the United States entered early, and by raising hope of a strong ally just beyond the ocean, and by suggesting to the mind of each nation a distribution of a task already sufficiently underrated, England and France might never have reached the supreme moment of vision, the crushing consciousness that the war would exact the last atom of their mental, moral, and physical resources. Had not that miracle of national transformation taken place, America's aid would have been next to futile. For the first resource of each nation in the war is its spiritual strength, and by that spiritual

strength it sends the thrill of power to the trenches. The military campaign, even with America assisting, in the less powerful way that only would have been possible two years earlier, would have had to await three nations on their knees. Three nations, each reserving something of its full material and spiritual resources, would have done only what an aroused England and France did alone.

When England and France rose to unequalled heights of spiritual determination and valor, achieving what transcends all military appraisals, by an unconquerable because consecrated will, then came the miracle. The conditions were ripe for it. The submarine was subdued, the food situation relieved, the munition supply abundant, and shipping conditions easier. America, in one mighty burst of power, accumulated through months of marvelous preparation, flooded France with troops, like a freshet from a cloudburst. The time had come when her strength *supplemented*, and added to, the united strength of England and France, and did not merely supply that which they would have withheld, by reason of their earlier reliance upon America. And with the arrival of America's armies came hope, and the knowledge that Germany could never again make an effort that would menace their very existence.

Had not England and France been uplifted to the plane where they determined upon self-reliance to the utmost, then America could not have redeemed the situation by merely military contributions, and Germany would either have won or would have prolonged the war for indefinite years. America in 1916 would have offered an army without a united national determination behind it; an army chafing on our shores for lack of shipping; an army withdrawn from industry and absorbing from industry products needed by England and France. America in 1918 offers an army fortified by a national will to victory, an army for which means of transportation have been found, an army reinforced by a people willing and ready to rise to the supreme heights of effort and sacrifice which have been reached by England and France. In 1916 the army would have had its face indeed toward a far distant front, but would have received vicious attack from the rear, because the American people were in danger of the malignant and poisonous German propaganda which, yet unveiled of its traitorous and demoralizing nature, was creating an unrest which would have spread through the whole social structure. The loyal citizens were being blinded by programmes masquerading under the banners of patriotism. By 1918 we saw the sinuosities of the snake beneath the folds of its enveloping garments, and the people became alert to the dangers within. To-day the nation is rising to the demands of the situation, and, from humblest workman to our President himself, is presenting a united front to a confounded enemy. America to-day is condemning Germany with its head, despising Germany and all that it represents from its heart, and smashing Germany with its hands.

The stars in their courses have fought for the Allies. Had America entered the war two years earlier, Germany would possibly have found France and England underfed and underequipped, and would have succeeded in its great military designs upon Paris and the Channel ports. Granting that America could have made her force felt to some degree, over-confidence would have thwarted the aims of the Allies. The united military command, evolved from necessity, which has transformed the battlefields, would have been retarded, and the war would possibly have been dragged out for years.

America to-day is boundless in her admiration of the valiant and dogged efforts of England, the heroic chivalry and fortitude of France, the sublime and glorious sacrifice of Belgium, the persistency of dauntless Italy; and America asks no more than that her star ascend to take its place in such a galaxy.

The Supreme Strategist has appointed America the great reserve. Like the triumphant Foch, awaiting the time to strike, amidst the burning desire of the Allies for action, He determined the hour for America to strike. When its hour came, America was ready, and the blow has caused Berlin to tremble. Brave nations of the old world, upholders of righteousness, the new world pays its tribute to your fortitude, and to-day, a united force, is offering its whole strength and its whole resources for the attainment of victory!



## A Sermon

By the Rt. Rev. CHARLES EDWARD WOODCOCK, D.D.  
Bishop of Kentucky

Preached on Thursday, October 31st, in Christ Church, Houston, Texas, at the Consecration  
of the Bishop Coadjutor of the Diocese of Texas

"If we have faith."—St. Matthew 21: 21.

"Where there is no vision, the people perish."—Prov. 29: 18.

**N**EVER before has the world so sorely needed a deep, sustaining faith as in these days of tribulation. Not a faith in arms and might, but in God and right. Never before was there so urgent need of vision to lighten the gloom of these darkened days and illuminate the future fraught with immensity. The world has come to the parting of the ways and it must choose between the philosophy of selfishness and deified force, on the one hand, and on the other, the love of God and of humanity.

We have fallen on troublous times wherein two antithetical ideals are at death grips—the one the law of good will, as the rule of God in the world; the other the monstrous social heresy that might makes right. Germany has hugged a delusion and called it an ideal. Her delusion is that, although self-appointed, she is somehow divinely commissioned to enforce her will and policies upon the world. Her boast has been that the good German sword would make a universal German sway. In this crime against humanity she has violated law, repudiated civilization, insulted God, and wronged humanity.

We are fighting another dangerous Teutonic heresy, namely, that the nation makes the conscience, and hence the state can do no wrong. We contend for the opposite ideal, that the conscience makes the nation. No comparison of effects will persuade us to change our convictions. Germany has crushed out, first, the conscience, then the liberty, and, finally, almost the soul of her people. She has become an illustration, horribly unique in her fatal distinction, of a nation that has lost its moral sense; a sick, demented people whose salvation lies in its own disillusionment.

Are not these words true? At a time when the great democracies were busy creating the atmosphere of freedom within which the human individuality could develop, Germany became busy with her vast machinery and metaphysics for the crushing of the individuality of the German. In the name of a new socialization the German was influenced to surrender his right to think and act for himself. He gave his soul into the keeping of the monarch behind the throne, and for this he was given a promise, sweet enough to tickle a god's ears, the promise of a table land of a Germanized world.

Germany is a nation apart from all other nations. She is not of our world, she speaks not our tongue, she respects not our rights, and by her own deeds and character she has forced upon all the world the unwelcome conviction that she has not the heart of humanity. Because of this disclosure, this struggle must continue until it is proved that the base and defence of civilization is not the sword and *kultur*, but God and the conscience. Only faith in the righteousness of our cause, only the vision of the days that shall blot out these heresies from the earth, are able to inspire and sustain us to the end. Let Germany drink to "The Day". She will find, too late, that her wine has turned to hemlock. Meanwhile we contend not for a "peace without victory" but for a peace by victory. Secretary Lane well says: "Not only a victory by our allies over Germany, but also a victory over Germany by Germany herself."

As a result, this war is related to the past, for we are fast-locked in a strife with what is rightly called "the real end of the middle ages, the last struggle of a belated feudalism". As an epoch, this war must be related to the future. To put an end to this war, just as war, and not forever hereafter to all war, would be not victory but defeat. We are fighting for a moral and spiritual renaissance, and to fail in this is only to fall back into the dark ages. We still believe that there is a conscience which is the conscience of the race, and that there is enough religion in the world great enough to transcend national and racial narrowness, broad and courageous enough to champion the cause of humanity. Facing this herculean task and responsibility, let us not shrink from what we may have to endure, but from what we may be tempted to leave undone.

We are told that "we have come to the twentieth century without finding a faith to inspire it." Looking back, this seems only too true. Looking forward, we shall not go where our faith and vision do not lead. For us there is no hope in any direction which leaves God and our souls behind us.

As we review the past, were we not too often heedless of the fact that we were living for things which did not make for peace? We lived by conventions rather than by convictions. We dreamed

dreams, but had no visions; we courted self-interests, but did not follow ideals. We were drifting, but were unaware. The philosophy of selfishness was fast "lowering our ideals to the level of our practice", yet we did not look up. Not all life, to be sure, was vicious, neither was it righteousness. We seemed just to stumble over the things above which we lacked the aspiration to rise. We prospered, but we did not grow; we advanced, but we did not ascend. We were practical, but we remained uninspired. In this drift and turmoil, this blur and blight, we were in danger of becoming "wrecked on some Scylla of greed, or run aground on some Charybdis of despair".

Existence was a failure, life with faith and vision became necessities. It was a time when men as well as nations needed to find their souls; and they have found them. This war may or may not make men more spiritual; some it will, many it will not. It is rather hazardous to look to war to win men to God. Some, however, will be won by the ideals which they have kept, by the deeper needs which they have felt. It will make all men finer-hearted and sober-minded, and bring back to us men who are open to appeal for higher things. Men are fighting for moral and spiritual principles, and to fight for these is a righteous thing. With a keener sense of justice, with a deeper love for mankind, it would be lack of faith to suppose that men are unready for all things which make for higher life—seeking a better way than war.

With serious-hearted men, filled with nobler ideals, we shall arrive at a clearer insight into the interpretation of life and duties. We are passing through the flames which remove all dross and tinsel, and we shall find a faith to guide us through the century. Unless this great strife shall bring about something for the peace of the soul, unless it results in the spiritual uplift of nations, then the peace by victory will become only suspended hostilities. The faith which is able to guide all centuries is the faith which has its source in God who rules all the ages. If this bitter conflict shall cast men back upon God for relief and for direction, in that day will men find God and rediscover themselves. For the more we believe in God the more He makes us believe in ourselves. If we are to have peace, then there must be a radical conversion from those primal instincts which have found no better way to settle disputes than by rapine and devastation. This conversion, however, is not only of men, it is the necessary conversion of nations. For each nation, in the governing, self-determining power of the nation, is and must be as responsible to God as the individuals within the nation. This is the accountability of the corporate soul of a people.

Men are struggling, bleeding, dying out there for great things, for something permanent in the rights and liberties of men. Those who survive will come home to live for better things and put them into practice. There will be a world revival in better relationships, in a new social order, in a new democracy. If there be any aristocracy left, it will be the aristocracy of service, while the new democracy will aim to make the world a neighborhood. The inspiration of the new days will be that men have found their need of God, and the message of the Church will be to present a new interpretation of the Incarnation, the doctrine of humanity with God revealed in it.

Never again can the world be the same when we behold a new earth with greater heart, with deeper meaning, with the divine purpose, which the world so long has overlooked in daily practice. "Thou shalt love thy neighbor as thyself." No; the world will not be the same where there is a new vision and a new motive; for its deeper meaning will be: "It is the moral that is royal and the holy that is eternal." The world's heart has been darkened, the iron has entered into her soul, the heavens have come crashing down around her, and she has felt the agony of despair—but "the world's despair is the Church's hope". It is the Church which must keep her faith and the clearness of her vision, and then hold out her hope to the world fleeing from her own fears.

There will be a new era or there will be no peace. This new era will usher in new conditions, it will present problems new to all of us. We shall have to go to school in the days of reconstruction. The coming days in which will be many social adjustments, the righting of many injustices which have cried, "Lord, how long, how long?" will call for a faith which must be clear enough to be insight to guide men seeking a new order.

Political, social, and economic reforms, such as never have been attempted, will come to pass. There will be many dangers to be avoided and many experiments to shun. We but dream of



peace unless God be its foundation. We shall not function, but go astray, unless we act as God's agents. The soul of the world is homesick for peace, for the world is disillusioned and many things have "gone glimmering down the dreams that were". There is a longing for the things which belong to our moral and spiritual birthright. Never before has the world seemed so near her highest destiny, never before have men been so sincere as the seekers after truth. Only the Church which has kept her vision and kept pace with the new era can comfort in the hour of dismay. It is only faith that can save the world from distrust.

With faith in God and man we confidently hope for a better world. The loyal acceptance of the sovereignty of God will lead the world to the goal of its vision, namely, the heritage of its own redemption. This must be prefaced by a world's repentance as evidence of its rebirth. Too long we have been misled by the philosophy of selfishness. Worldly wisdom has been our misguidance, for we have wandered far in some delusions until, in some instances, we have halted at a place where it would seem that "the anarchy of speculative thought is almost a harmony compared with the chaos of moral ideals". Some wholesale discipline may be necessary to bring us face to face with the things which belong to our welfare. When the world is ready for God, God is ready to save and guide the world. Salvation of the world is always a possibility, but there is only one way to make it sure, and that is obedience to the will and the law of God. This is the way which the world has not yet followed without reservation. If the world is ever to become the world of its brightest vision, the way to its destination is by the way of repentance. Repentance is the heart keeping its honor. Behind all honor and truth is a heart loving God as the source of all honor and truth. Repentance is a change of conduct and amendment of life to please God. Behind these is a changed will, and behind the changed will is the deep-felt consciousness of God.

The repentance here indicated is not that of the individual only, it is world-wide, the facing Godward of all nations. The Bishop of Oxford well says: "We simply can not face the future without some fundamental repentance or change of mind in the nations—corporate repentance on the widest scale." Now, we need a change of heart in nations that will become a change of nature, so widespread and so permanent as to subordinate all nations to the will of God and the good of humanity.

The world is in trouble—trouble of its own making; the world is in sin—sin of its own doing; it is in sorrow—sorrow which it might have avoided. In sin and sorrow it will remain until it learns the joy of true repentance.

At present the world, as the world, knows no foundation of peace. It has partial arrangements by treaties and agreements, but they have proved sadly ineffective. Such a foundation exists, however, has existed from the redemption of the world. It is the peace which the world can not give; it is the peace which is founded on the great untried—and that foundation is love. It is a basis for which blood and iron, *kultur* and demonic efficiency never can be even approachable or workable substitutes. This foundation is no Utopian dream, it is true because "humanity has its foundation in the life of God", and God is love. The expression of life is love. Love is no weak sentiment, no fugitive impulse:

"Like snow upon a river,  
A moment white, then gone forever."

It is no fine glow of feeling only to evaporate before the inordinate desires of unmodified selfishness. Love is righteousness put into practice, right-mindedness directed by God in all human contact and concern. It is the law of good inspired and controlled by the law, "Thou shalt love thy neighbor as thyself." Liberty can not live by supremacy of force, it can not be upheld by law alone, it is maintained by that which attracts loyalty to God and humanity—no other name is known for this but love.

This motive, injected into a distracted, bewildered world, will become the standard of service in putting our best powers at the disposal of humanity.

The pride of social efficiency has given us so much scientific social service, which has failed for the want of a soul. This has no more saved the world than the science and boasted efficiency of Germany have produced peace and good will. The root failure is the same—a programme without God. The world never can be saved by science, nor can it be saved without the help of science—science as the servant and instrument of God. Science is an auxiliary and not a substitute. While we have not altogether gone after strange gods, yet in some measure, at least, we have been seeking social redemption at the expense of moral and spiritual redemption. The effort has not succeeded for want of a soul conscious of redemption. We have fashioned a body and then lacked power to breathe into it the breath of life.

Experience has come to realize that there is as much war in the world as there is war in the heart of the nations of the world, and that there is only so much peace as there is good will in the heart of the whole race. When the nations modify present

conditions to the welfare of all nations, when the world's attitude is not policy but the principle of love, then, and not until then, shall we have peace. We are fast moving toward this millennium, for this war discloses that the world is surely finding its conscience. If the world is to come into its own, then the world's socialized heart and sensitized conscience, made amenable by the grace of God, will find a way to maintain peace by proving that love is stronger than hate. Love triumphs; hate only conquers. When this shall come to pass, when love and conscience are bases of civilization and not the world, then hate and barbarism will be banished to the jungle.

If we have faith we shall see the coming of that day, diametrically opposed to such a day as our enemies toast. If we have faith, we shall keep up and keep on knowing, "though evils often conquer they never triumph". If we have faith, we shall stand sponsor at the christening of that day—the day when "the kingdoms of the world are become the kingdoms of our Lord, and of His Christ". If we have faith, we may live to see the day of a social and spiritual commonwealth of the world. Political powers may form leagues to establish and enforce peace, but religion, and religion only, in love of God and of our kind, can make a peace which enforces itself and transforms the world from a jungle into a neighborhood. Love and liberty and peace are the social trinity of power, for they themselves are a force with the world for a field.

Finally, add to your faith vision, for better days are coming to a war-weary world. Victory, be it remembered, does not necessarily make peace, it only offers opportunity. There is no enduring peace which is not on God's terms. The new days begin to loom large and soon they will grow bright with promise, not in a Germanized but a humanized world. There will be new heroism, there still will be room for noble deeds as we envisage humanity in a great commonwealth. For we shall find that it requires as much courage to live for peace and right fellowship as to die for the liberties of mankind.

This new age can not live on the hope of the loyalty of nation to nation in an era of legal and protected liberties. It can live only on the assurance of a liberty founded on allegiance to God. World-righteousness must become historic, not in making its own laws, but in making sure that the will of God has a place and sovereignty in the laws which are made. Only so far as God dwells in men will men be able to dwell together. "We know that He dwelleth in us by the spirit which He has given us." Let us keep our faith in God and man, and let us feed our vision on the moral grandeurs of a great cause, the cause of humanity. Not in egotism and false ambitions which rob the world of peace, but in the enlistment for the welfare of fellow men where there is but one aristocracy, the aristocracy of him who serves, and but one democracy, the frank friendship of the human race.

#### IF TO-MORROW

Oh, if to-morrow brings what all to-day I feared,  
The fateful message of a loved one dead  
In horror-haunted France, whose fields lie black and seared;  
Let me remember—not what he has said,  
Nor what his youth and beauty were to me;  
But all those others, whose dear ones have bled.

Let me remember, God, in that great hour of pain  
That I must hide my little grief away,  
Lest I forget to think of those whose sons are slain,  
And yet who turn with quivering lips to say,  
"Thy will be done!" Let me remember then,  
In that sad hour, to turn to Thee and pray.

And when some day those whom Thy mighty hand hath spared  
Shall come once more, let me remember too  
The joy of others, and the pride in these who dared;  
Let me be glad, and smile as they will do,  
Glad in my heart that I could give my all—  
My very dearest—glad that he proved true!

HARRIET S. BAILEY.

AT ONE of our military posts on the frontier an old Indian used to beg for pennies. He was a pitiable object in his ragged shawl and buckskins. One day a soldier asked him about a leather cord on his neck. He drew it forth and showed a chamois bag enclosing a bit of parchment on which was written a certification by General Washington that, for services as a faithful guide in the Revolutionary War, he was entitled to a pension for life. He was potentially rich and had nevertheless grown old in poverty. The exchequer of the Government was his to command, up to the full measure of his need, and he had never taken advantage of it!

—*Christian Herald*.



## A Royal Progress

By LAURA ALLEN

(Mrs. Allen wrote for THE LIVING CHURCH in the early days of the war a story of the *repatriés*. Those who read it will rejoice at the opportunity to learn, from her sympathetic narrative, the story of *Les Misérables* of the war's closing period, which Mrs. Allen has authorized us to republish from the Philadelphia *Public Ledger*.)

Geneva, August 5th.

IT begins in the station at Basel, where, in the good old days before the war, we changed trains going from Rome to Paris or London. It ends at La Bouveret, a tiny mountain village in the Simplon region, at the Swiss-French frontier. Every day they come, "*Les Misérables*", driven from their homes by fire and sword, from the battlefields of France. Every day they are welcomed with that noble and gracious hospitality for which Switzerland has been noted among nations since the foundation of the republic.

The station at Basel is splendidly decorated, as for the passing of royalty in state. Festoons of evergreens drape the gray walls. Gorgeous banners wave their greeting. There is the crimson flag of Switzerland with its white cross, the white standard of the *Croix Rouge* with its blood-red cross, the standard of the city of Basel with its bishop's crozier. Myriad lights flash out in this mass of glorious color. In garlands of laurel, mottoes welcome the wanderers in the language they love—"Bienvenu! Bienvenu!"

An army of women in white, their heads covered with white veils, on their hearts a scarlet cross, stand silently all along the platform. It is like a drift of snow on a high mountain—a white cloud in a summer sky. Behind them wait the stretcher-bearers—the chairmen—the *sanitaires*—the *Samaritaines* in white—and, last of all, the Swiss soldiers, with their officers in full uniform; the picturesque cloak, the huge sword of the Crusaders—the Swiss Guard that died for Marie Antoinette at Versailles—the Swiss Guard that protects the popes in their grim palace—the Swiss Guard at the head of the army of *Bienfaisance*, leading the great offensive of merciful kindness in these days of the new terror. Gentlemen all, and loyal, we salute you, O Swiss Guard!

The long, dingy train pulls in slowly, the windows filled with pale, frightened faces. There are 650 pilgrims on each train, and the trains come twice each day to the city of Basel. There are aged people, feeble and bewildered. There are terrified peasants who have never traveled on the railway. There are exhausted, half-starved mothers with emaciated, sickly children. They have lost everything they held dear—little homes they have toiled a lifetime to possess—little villages they loved, now a mass of ruins—little churchyards where they have buried their beloved dead. All French *évacués* must go to Belgium now and wait there some weeks, perhaps some months, before the *convoi* is permitted to start out. They are often two nights and days on the long journey. They travel in cars with wooden benches. There has been no heat, even in the most bitter days of the last winter. There has been no light after the short winter day ended. All the long nights they traveled in darkness and terror through the country of the enemy. There has been no food, save such provision as they could carry in their hands—huge loaves of peasants' bread. Some trains have stopped twice on the way, and the travelers have received the "*potage d'eau chaude*" for which Germany is famous. If you ask them where they obtained the food they carry they will answer, "From the good Americans!" If you tell them that you are an American they will kiss you on both cheeks and the children will steal up shyly to stroke your hands. That is why I write to you, O generous Americans, this pitiful Odyssey of the homeless and heartbroken and their royal welcome by the Swiss.

As the train halts a mighty shout goes up from the white army, glad and sweet and strong—"Vive la France! Vive la France!" It is answered with a feeble, sadder cry, a cheer with a sob in it—"Vive la Suisse! Vive la Suisse!"

The ranks of waiting workers break suddenly into

activity, with no command, no confusion, no delay. A Swiss train stands on the other side of the platform. It is heated and lighted, disinfected and spotlessly clean. Each carriage has a number corresponding to the numbers on the German cars. To the platform of each carriage springs a Swiss officer, directing his soldiers. Beside the carriage stand two women with the number of the carriage on their breasts. Swiftly, but very gently, the travelers are transferred from one train to the other. Strong arms aid them, kind hands take their burdens from them. Places are quickly found for them and their pitiful possessions. There is no crowding—no confusion. There is room for them all in comfort. Each mother has a small section for her little family. The maneuver is accomplished with military precision and silent swiftness, but with never-failing courtesy and great tenderness. When all is in order the travelers of carriage No. 10 leave, in charge of workers No. 10, to find places reserved for them at table No. 10 in the warm restaurant, where other women, also No. 10, are waiting to serve them with a hot breakfast.

As soon as the meal is finished and the travelers refreshed they are conducted to the lavatory, where they bathe their tired faces and hands. It is a new building, put up for this purpose, as dazzlingly white as a modern surgery. It is well heated and amply supplied with hot water, soap, and clean towels. Eighty persons may wash up at the same time. The white basins turn on their fastenings and empty themselves in a second. A thousand clean towels are supplied every day. Volunteer women workers stand in the steam and heat for hours and never leave until the place is made ready for the next *convoi*. The task is indeed fatiguing, and not too agreeable to those with fastidious taste.

Meanwhile the invalids and the aged have been carried or wheeled into the infirmary. There is a double row of white beds on each side of the long room. There are long tables down the center, where the children of sick mothers are fed and amused. There is a veritable "cozy corner", with easy chairs for the relatives of invalids. Children of a sick mother are never taken out of her sight and aged couples wait, hand in hand, for the one great terror which tortures them all is the fear of being separated from each other. One looks on in wonder and admiration at the strong Swiss women as they tenderly lift the tired invalids into the white beds. They loosen the clothing, bathe the faces, brush the hair, take off the shoes and stockings, and bathe and gently rub the swollen feet to warmth. They bring food to the bedside and feed their patients as if they were little children.

They never cease their tender ministrations until the last patient is carried to the waiting train and made comfortable for the journey. It means all the difference between life and death, this interval of rest and nursing. The doctor is always on duty, and many times in the cold weather it was with difficulty he restored to animation the half-frozen, half-dead travelers found unconscious on the floor under the benches in the train.

From the moment the train arrives until it leaves again sweet-faced, white-veiled women go about in the crowd, taking little children from their tired mothers' arms. A stationary railway carriage has been fitted up as a nursery. At the entrance there is a huge stork bearing on its back a naked baby with a sash of the tricolor of France tied about its plump little person. He reaches up dimpled arms to a beautiful flag—a scarlet flag with a white cross in the center. In this improvised nursery there is always a busy scene. A dozen little ones can be bathed at the same time. Women in white work tirelessly and deftly, transforming black and brown babies into pink and white cherubs.

Soldiers with white smocks over their uniforms stand on duty to fill and empty the white baths. The softest of white towels, the finest of soap, the warmest of fresh garments are provided in abundance. When a dozen little ones all scream at the same time it is appalling to the uninitiated, but these



swift, workers are not daunted. They never speak. There is no time; and it is useless. Before the bath is finished the most stubborn of protesters is smiling, and when the baby is carried back in triumph often the mothers do not recognize their own children. But there can be no mistake, for the mother's number is tied about baby's neck. Many a time the mother hides her face against her baby's soft cheek and they both cry together, and it does them both good.

If you would meet the morning train you must make an early start, for soon after 6 o'clock in the cold gray winter dawn you will find the soldiers on guard. You will need your permit to enter, and you will see the white women hurrying about the cold station, preparing for their work.

There will be no time for breakfast before you start, and no appetite for food when you have looked on at the pitiful tragedy. But the splendid work of the committee at Basel is indeed inspiring to fresh endeavor and increased generosity. It is a privilege to have even a humble share in such a noble work, and a grave injustice to oneself to be cheated out of such an enriching experience.

There are about four hundred persons on this committee at Basel, most of them women. They work in relays of one hundred, many of them on duty every day, and some of the directresses twice every day. The work must be done swiftly, for really there is very little time, especially in the morning. One is continually impressed with the silence, the skill, the speed with which all is accomplished.

The afternoon train arrives at about 5 and leaves at 10 in the evening. The travelers have hot tea and a rest on arriving. The proceedings of the morning are repeated more at leisure. A hot dinner is served at 7. There is a concert every evening at 8. The music has a wonderfully quieting effect. Often they cry as the old songs of their country bring them sad memories; but it is a gentle rain of tears that refreshes. Often they join in the singing, with white lips that quiver and sweet voices broken with sobs, while the tears fall softly and unheeded as they sing. At 10 the long train pulls out again, the white army massed under the flags, cheering—the waiting crowd along the railway line cheering, too, as the train speeds out into the darkness. They will reach La Bouveret at 4 in the morning, and they will find a warm welcome there, and hot coffee waiting for them.

To appreciate all this marvelous hospitality one must remember that this train has been going over the same route for months. More than 90,000 pilgrims have passed through, and the welcome is always as cordial, and never are the generous Swiss weary in well-doing. One little man at Basel attracts special attention. He is so alert, so agile, so eagerly helpful. He comes on duty at 6. He is the last to leave. He is a chimney sweep, who every night scrubs off his sooty mask and, clad in spotless white, works with tireless zeal and never-failing gayety. The waiting crowd outside the barrier know him and toss him all manner of gifts, which he delights to pass on to the travelers, who will never forget the merry chimney sweep of Basel.

There is a great work of special importance, which occupies every moment of the time the travelers are in Switzerland. At every stop all the way on the train the different committees of *Renseignement* are seeking information of each traveler, in the hope of finding those who are "missing", of reuniting broken families and restoring to each other those who have been lost so long that they are often mourned as dead. If, for example, a wife at Basel finds from the records that she has a husband interned anywhere in Switzerland, the committee telegraphs to the husband to meet the train at the nearest stop and to go on with his family to La Bouveret. Fancy the joy of these reunions of loved ones who have had no message from each other in many months and even years.

We may join these pilgrims and travel with them, if we have a military passport, not easy to obtain. Only those who are willing to work and capable in helping may intrude upon these sad travelers in their misery. We shall travel like royalty, with the right of way and a crowd to welcome us at every stopping-place. We leave the white army at Basel, under the gorgeous flags, cheering us out of sight. All

through the city will shout and cheer as we pass, and the French children on the train will shout and wave the little Swiss flags the committee has given them.

They can cheer, too, now. They have found their voices. They are not hungry nor are they frightened any more. Men working in the fields take off their hats and salute us as we pass. Women come to the doorways and wave their welcome. Their little children toss flowers up to the windows and smile their greeting. We have on the train our guard of honor—a Swiss captain and his soldiers. We have a sanitary officer and his Samaritans. We have trained nurses and volunteer *infirmières*, who work all the way, ministering to the sick and helping to care for the children. We have a servant who keeps the train as clean as an "all-Pullman special". Oh, yes, we travel in state now, and we are very cheerful.

The first stop is made at a small way station, but there are plenty of friends waiting to greet us. An old man goes out on the platform of the train. He shivers in the sharp morning air, for his clothing is worn and thin. A Swiss peasant dashes up the steps and wraps the old man in his peasant's cape. It takes a peasant many years to earn one of those capes, and, once acquired, it lasts a lifetime. Did St. Francis do more or do it more tenderly?

Another stop, and ladies in white come on, carrying hampers almost too heavy for their strength. The soldiers lend a kindly hand. The hampers are filled with presents for the travelers; made by Swiss ladies and children all along the route. When their hampers are emptied the ladies leave us as the train stops, and another relay of these white workers comes on. One of them carries huge bags made of the Swiss flag and filled with little gifts—slippers and scarfs and white caps, stockings, etc.

The most popular gifts are the little "housewives", made of bits of silk, and furnished with threaded needles. Thread is sold by the yard now, and is almost unknown in the invaded countries. Women have wept until they can not see to thread their needles. Toys are made by the Swiss children with great ingenuity. I saw a cradle made by a child from a match-box. Inside was a paper baby doll and an exquisite letter written in graceful French, confiding the dolly to its new little mother.

At 10 o'clock the station is white again with the Red Cross women, waiting with hot coffee and chocolate. At 11 a picnic luncheon is served on the train. Soldiers carry huge baskets of sandwiches and sweet biscuits for the children. These sandwiches are given by one man in Basel, and there are a thousand served every day. Another man of Basel gives a thousand apples a day. When one remembers that the ration of bread in Switzerland is half as much as the people need, one is astonished at this bounty.

At Lausanne again the station is white with the Red Cross army, gay with officers in splendid uniforms. Again the refreshing hot coffee and chocolate are handed about in the train. Perhaps you will think that the travelers will be killed with kindness, there is such an abundance offered. But when one thinks of the long starvation they have endured one knows that the only safe kindness is to feed them often and not too much at a time.

The excitement dies down a little now, for the travelers are too worn out. The children are playing quietly with their toys. The mothers' faces are peaceful. The old people fall asleep. The committee of information works tirelessly and eagerly. A man who has mounted the train finds his mother in one carriage, his wife in another, and his sister-in-law in another—so separated are the families in their hasty flight—so strict is the discipline on the train. They may not go from one carriage to another, but the people from the same village sometimes start out and travel together.

We go through the train, talking with them of their great sufferings. It seems to help them, to speak of their troubles, for they have endured so much. One very pale, emaciated woman is surrounded by four little children. She says she had a home with a garden. There was a kitchen in the little house and a bedroom with good beds for the children. The Germans took possession. The officers slept in the beds; she and the children rested on dirty straw from

Songs of the  
Homeland

Seeking the  
Missing

Swiss Guard  
of Honor

Red Cross  
Ministrations

Joyful  
Reunions



the stable on the kitchen floor. The Germans ate first at the table and there was almost nothing left for the children. "And was there anything left for you when the children had finished?" "Oh, madame, I was never hungry. I was so frightened!"

We stopped at a little station and saw a French soldier looking eagerly at the faces in the windows. The pale woman was too tired to look out. The other women at the windows were from the same village where her home had been. Suddenly one of them screamed, "*Mais, mon Dieu, it is your husband!*" The soldier heard, but the pale woman could not stir. Her breath came in feeble gasps. Such laughing and sobbing and cheering as he bounded into the carriage! He kissed all the children on both cheeks, because he did not know his own from the others.

He took the pale woman in his arms tenderly and she hid her face on his heart. Then he whispered softly, "Have you suffered, *ma chérie*?" She smiled bravely through her tears and answered, "*Mais, non, mon ami, pas beaucoup.*" With her head resting on his strong shoulder, hand in hand they traveled on silently. His eyes shone with joy as his children crowded about him to kiss his face, his hands, and to touch the *medaille d'honneur* that gleamed upon his heart.

La Bouveret, and the mountains of France! The platform of the station is crowded with Swiss and French officers and soldiers. Half the little village is waiting to welcome the wanderers. Hot coffee and hot chocolate for the children are ready. It is made and served by the women and young girls of La Bouveret. There are many among them scarcely twenty years of age. The village is small and there are not enough workers to come on in relays. All through the cold winter the same women have been at the station at 4 o'clock in the afternoon, and again at 4 o'clock in the morning. They are as excited over the coming of this train as they were over the first one that went through. The Swiss captain on duty here has met every train, both afternoon and morning, all through the winter.

At La Bouveret the Swiss officers and soldiers, the nurses and visitors, the sanitary corps, all must leave the train.

Brave Little  
Switzerland

Only the engineer may cross the frontier and take his convoy into France. The women who have found their husbands

waiting for them, the old people who have met their children, all must go on into France, too, for a few hours, for the "formalities". Then they may return again and stay five blessed days together at La Bouveret before seeking new homes in France.

La Bouveret is a tiny mountain village. The people are poor, but their hospitality is generous and kindly. The steep, narrow streets are blue with the French uniform. Husbands and wives, long separated, walk hand in hand together, scarcely speaking. The reunited families crowd the small hotel and overflow into the homes of the villagers, where they are cordially welcomed. They are fitted out with new garments, for there is more time here to answer every need. La Bouveret gives them the freedom of the city. Switzerland pays all the expenses of their entertainment. The women and young girls of La Bouveret are untiring in their devotion to these wanderers, who after five days must be separated, perhaps never to meet again in this world.

When the history of the war is written no fairer record of noble hospitality and courtesy can grace its chronicles than this story of the progress of the pilgrims from the city of Basel to the village of La Bouveret. The brave little Swiss Republic, sorely stricken by the war, standing steadily in the midst of fighting nations, threatened with famine from within and invasion from without, has a truly magnificent manner of welcoming the coming and speeding the parting guest on this sad pilgrimage of the victims of the great catastrophe of civilization.

#### THE CHURCH AND THE COMING AGE

[FROM THE INAUGURAL ADDRESS OF DEAN LADD]

THE OLD world into which we were born and in which we grew up, the social, economic, and political world of the nineteenth and early twentieth centuries, the world we have been so familiar with and habituated to, is in a state of decline and fall. It is still with us, indeed. Except in Russia, the stress and emergency of the war has kept it together. In this country, so little racked

as yet with the misery of the great conflict, it preserves with much success its former outward appearance. But here and everywhere its inner vitality is sapped. Its friends speak in whispers. A fatal end impends. It is about to pass from the scene forever, and be reckoned, as the soldiers say, a "casualty".

As Christians and as Churchmen we do not need to bewail its demise. It was not a Christian world. It was narrow, parochial, and provincial. It was mad with the love of what the New Testament calls the root of all kinds of evil. The material luxury it sought and cultivated is the enemy of the things of the spirit. It was deaf to the appeal of the Cross, uninterested in the missionary enterprises of the Church, unresponsive to the extensive appeal for brotherhood and social justice. Above all, it was too content with itself to be in any sense a Christian world. We will not bewail its death, and we can turn with courage and alacrity to the task of creating in its stead a new world which shall be not only better, but of a better kind.

This is all, of course, only figurative language. In the progress of society there are no clean-cut endings and beginnings. The historian's divisions into epochs have no existence in actuality. Nowhere shall we find the old world ending nor may we wait for the new to begin. It has come already.

Our country, for example, has taken a new place in the family of nations, and with it we have all acquired a new conception of the unity of humanity. With what rather indifferent interest we used to read of the opening of the Bagdad railway or of the contest over spheres of influence in Northern Africa; or of the periodic bomb throwings which so often accompanied the public appearances of the royalties of the old world. But now to even the dullest comprehension it is clear how such trains of events have landed us in the great war. With what selfish indifference, again, we usually regarded the strange and unassimilated colonies of the foreign-born settled in the industrial centers of this state and other states of the union. Now even the undemocratic are acquiring an enthusiasm for the effort to do something for these people which has taken the name "Americanization". We are startled and amazed at the strides that can be taken without protest toward the transformation of the long-established selfish habits of men.

How shall the spirit of the Church change with the changing age? For the fact that the Church will continue to preach its everlasting Gospel, to teach its doctrines and administer its sacraments, to train men in faith and love and duty, need not blind us to the fact that it must adapt these things to the new needs of the time, and bring out of its treasure things new, as well as things old. "The Church changes," says Newman, "that it may remain the same." It has changed in every age. Change is one of the marks of the True Church.

To-day are we not looking for some larger conception of religion than that which has prevailed so widely since the days of Luther and Calvin? In the Church as in the nation the need is for something more uplifting and compelling than even the best form of individualism. We seek the conversion of individuals, yes: but how impotent is the converted individual in an unconverted society? Individual penitence, yes: but a collection of penitent individuals will never make a regenerate society, and what we really need is whole nations, cities, communities, churches, penitent, and doing works meet for repentance.

And so we are brought back—are we not?—to face the task which confronted the Mediaeval Church, and to desire nothing less than the redemption of society itself. Recognizing that individual redemption can become effective only in a redeemed social order, our ambition can be nothing less than that society itself shall be redeemed. We shall desire to bring our religion to bear on all the social activities of the modern world, and to labor for a new politics, a new trade, a new industry, a new art, literature, and science, permeated through and through with the Christian ideal. The Mediaeval Church made many mistakes, and it never frankly faced its task. We may pray to be delivered from the same mistakes; and frankly we can avow our purpose, setting ourselves consciously, and, if we will, with devotion and hope, to build up here on earth in our own time a veritable kingdom of God.

What might it mean if we were to win the acceptance of Christian standards in the national life? We should, for one thing, attain a clear conviction of the place of extraordinary opportunity to which the good providence of God has now brought our nation and people. As truly as the Israelites of old may we think of ourselves to-day as chosen of God for a work of peculiar service to the nations of the world. "We fight," says President Wilson, "without rancor and without selfish object, seeking nothing for ourselves but what we shall wish to share with all free peoples." . . . We face a day of decision. Are we going to build our new national and international politics on the friendship and go on to greater friendships, or on the rivalries and go on to a round of unending rivalry? It is a question. But there ought to be no question as to the Church's mind and as to the side on which the whole impact of its influence should be brought to bear.



# SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

## CITIES THAT FAIL IN WAR-TIME

**T**HE slack and slipshod political management of our typical municipal government has been a serious burden upon the nation during its first year of the war.

Uncle Sam has not been able to turn with any general confidence to local governments, a late *Short Ballot Bulletin* justly complains, or to delegate to them functions which had to be decentralized. New local federal organizations accordingly have been laboriously created *de novo*—councils of defence, home defense leagues, community labor boards, liberty loan committees, local draft boards—all doing work in which the municipal governments of other countries would, as a matter of course, have figured promptly and efficiently. But here the city hall crowd has been too often the very last group of citizens in the town to whom the federal government could entrust important or delicate responsibilities, and, even where the personnel has been satisfactory, the municipal governments are such loose-jointed, ramshackle organizations that swift efficiency could not reasonably be expected of them.

There are some five hundred cities and towns where the government is doing important war work and where the maintenance of good living conditions, including good civic conditions, is essential in order to hold labor and keep down the labor turnover.

Municipalities, instead of welcoming the influx of war workers and providing in a broad-gauge way and promptly for their health, recreation, and protection, have allowed the newcomers to be subjected to profiteering, congestion, fire risk, and exploitation, failing completely to realize how that embarrasses the output of war orders.

Likewise the failure of many municipalities to grapple effectively with transit congestion has embarrassed government manufacturing. A factory can not hold a worker who has to ride on the roof of a street car, or a girl who has to swing through the rain on a running-board.

Recreation is municipal business, but government and war camp community investigators find that local neglect of decent recreational activities in many cases is a salient cause of the unwillingness of workers to remain at the war work. Similarly the steady married mechanics, whom every war manufacturer so ardently desires, can not be reasonably expected to come where their children are crowded out of school through the city's failure to anticipate the seating problem.

The War Labor Policies Board's proposal of a strong "Commission on Living Conditions of War Workers" is one rational recognition that many American municipalities have so fumbled with their problems as to constitute a serious impediment to the conduct of the war! The creation of the Community Organization Branch of Ordnance is another response to the situation.

The President has been impelled to double the public health service and direct it to intervene in these health problems where epidemics are a possibility or where the general inadequacy of local health service compels federal action for the sake of its superior expertness and promptitude.

## A MINNEAPOLIS SOCIAL CENTER

The president of the Wells Memorial, Minneapolis, in his latest report said:

"We wish it might be generally understood that Wells Memorial House renders assistance broadly to the people of Minneapolis rather than to the people of any Church parish. Less than one per cent. of the people who go to Wells Memorial House are Churchmen. The aim of the people is the bettering of the spiritual, social, and living conditions of the people of the community. The house has become a social center—a sort of a neighborhood gathering place for the people of a large area in North Minneapolis. The results obtained in the last few years must appear to any observer as justifying the cost and energy

expended. The people who participate in the activities of the house contribute to a large extent to the cost of its operation. In fact, during the last year, 31 per cent. of the total revenue of the institution was paid by the people who availed themselves of its services. St. Mark's Church, through its contributions and through the income of the Commercial Building adjoining Wells Memorial House, has furnished 52 per cent. of the revenue, and the remaining 17 per cent. has been given by contributors not classified as to their Church affiliations. The tremendous scope of this work, and the economy of its administration, must make a strong appeal to anyone at all in sympathy with settlement work."

IN A DAILY PAPER published in the middle West we read: "Every community's commercial body is proud to be called a boosting organization, and most of them justify their claim to the title." "We fear," the editor of *Town Development* says, "the writer of that sentence is scarcely in touch with enlightened commercial organizations, their practice, and manner of thought. The word boosting is resented in most progressive organizations of community character. It smacks too much of the all-talk-and-little-result-whoop-er-up type of organization. The modern, enlightened organization seeks to be regarded as a substantial, constructive community force, not indulging in shouting and hoorahing but engaged in common sense, logical, and serious effort to build up the community and its interests."

SO INSISTENT is the movement for prohibition in Great Britain, according to *Temperance*, that, though deprived of any right to vote with any authority on the liquor question, laboring communities of England, Scotland, and Wales have been taking straw ballots to prove to the government that talk of the opposition of labor to prohibition in England, Scotland, and Wales is false. Fifteen such plebiscites have been taken in England, ten in Scotland, and two in Wales. In these twenty-seven communities the majority for war-time prohibition has been more than two to one. In the industrial city of Hull the dry vote was more than three times as much as the wet one.

A MEMBER OF THE American Committee on the Reconstruction of Belgian Cities has been assured by a prominent member of the Belgian Industrial Commission now in this country that Belgium will certainly look to America for direct professional assistance in the replanning of its devastated areas when the time shall arrive.

NOW IT is a visiting housekeeper that is being suggested to aid in food conservation. The Missouri women recommend the appointment of such an officer as the most efficient method for teaching food economy.

THE CHURCH TEMPERANCE SOCIETY has established moving picture enterprises on the Bowery under the direction of a specialist in temperance, to be the center of an educational propaganda.

THE CITY OF TORONTO, Canada, insures for \$1,000 every one of its citizen soldiers who have gone overseas, provided he resided in Toronto prior to 1914.

EVERY SCHOOL HOUSE a community capitol and every community a democracy. — DR. HENRY E. JACKSON of the Bureau of Education.

WE (DETROIT) have gone ahead of our rival (Cleveland) in population. Now let's go ahead of her in civic progress.—*Detroit News*.



## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

### A POEM BY BISHOP OLMSTED

To the Editor of The Living Church:

**T**IN the days when the late Bishop Olmsted was rector of St. Asaph's, Bala, I lived as close neighbor to him, and I know the reasons why the *December Musings*, of which you wrote in the Appreciation, were written. One deserves more than passing tribute, and some day you may find room to publish it again. It is this:

#### "THE TROUBLES OF THIS LIFE"

"Life's troubles in great part are like  
A breath upon the window pane,  
A moment spread across our view,  
And in a moment gone again.

"But some are like the mighty frost  
That gathers on the window pane,  
And will not pass until the sun  
Or fire shines out all bright again.

"But all shall surely pass away  
That linger on life's window pane;  
We shall look out and see all clear  
When our true Sun shall rise again."

Very sincerely,

Swedesboro, N. J., October 31st. EDGAR CAMPBELL.

#### "ALL SAINTS—ALL SOULS"

[CONDENSED]

To the Editor of The Living Church:

**P**LEASE accept my warmest thanks for your editorial, All Saints—All Souls, in your issue of November 2nd.

Outside of all doctrinal, theoretical, or dogmatical consideration, the practical human need appeals so strongly to devout Christians that a great cry is going up for the restoration of that day which, following on the commemoration of the blessed ones, gives us the high privilege of petitioning our Heavenly Father, in behalf of our near and dear ones, that they, too, may be made white, and be presented before the great white Throne.

Oh, may the Holy Spirit so move the hearts of the members of our next General Convention that they will restore to us All Souls' Day, and thereby receive the gratitude of countless thousands of their fellow-Churchmen.

HARRY HOWE BOBERT.

Birdsboro, Pa., All Souls' Day, 1918.

### THANKSGIVING MUSIC

To the Editor of The Living Church:

**M**AY I suggest that for a service of thanksgiving one of the finest and most soul-stirring hymns that could possibly be imagined is the old Netherland "Hymn of Thanks", arranged by Edward Kremser. It is published by G. Schirmer, 3 East Forty-third street, New York, and is No. 2,216 in their octavo choruses for mixed voices.

Bristol, R. I., November 5th. FRANK DAMROSCH, JR.

### THE CHURCH AND THE EPIDEMIC

(NOTE.—At the request of several correspondents this topic is reopened for further discussion, which will be continued during a fair period.—EDITOR L. C.)

To the Editor of The Living Church:

**O**BERVE with regret that you say, in your last issue: "Discussion of this subject"—i. e., the order of various boards of health closing the churches—"is now closed". It appears to me that very careful and prolonged discussion of the subject ought rather to be encouraged, lest we step blindly into a very dangerous position.

Editorially you say: "Whatever 'suggestion', not to say order, is made by competent authority must be observed in all our churches and by all our people." I, for one, read those words with amazement. Even on the political level, no counsel could be more dangerous, or more false to our traditions. But from a higher standpoint:

1. Where resides the "authority" "competent" to prohibit or to suspend the public worship of God? If in the State—or, for that matter, in the Church—I invite you to ponder the inference.

2. Acceptance of your position would at once take from the Church, as the one permanent organization of the moral and religious interests, its inherent right as such to judge, and if necessary, by an inevitable implication, to resist, the political organization, thereby subjecting man's highest interests to the dangerous guardianship of his lower. No greater calamity could befall; without change of direction, and with but two logical steps, we should be carried on, first, to the doctrine of the Absolute State, and then to the realization of the doctrine which, by an inexorable logic, must always end in what we have learned of late to call "Germanism".

If those who give such counsel, and those who unthinkingly, one must believe, obeyed the closing order, would attempt a formal justification of their position, they would find, if I am not mistaken, that there is nothing whatever to be said—nothing, that is, which would leave Christian teaching intact.

At all events, the consciences of many have been shocked, less by the order itself than by the widespread obedience to it, and by the attitude of THE LIVING CHURCH. It seems to me that you owe it to us to reopen the subject at least to the extent of stating editorially the reasons by which you justify your position; and if in doing so you discover their weakness, as it is believed you will, to initiate resistance to this ominous trespass of secular authority upon ground which does not belong to it, and which the Church must maintain or else yield, in principle and sooner or later in fact, everything she has claimed.

Very truly yours,

Indianapolis, Ind., November 4th. E. C. BRADLEY.

[ABRIDGED]

To the Editor of The Living Church:

**O**NE can not help but be surprised at the process of reasoning which impels some of our good people to rebel against the order of health boards which have deemed it necessary to suspend all public meetings as precautionary means to stamp out the epidemic of influenza.

Medical authorities agree that the Spanish influenza is a "crowd disease", and seek to prevent its spread by eliminating "crowds" whenever and wherever possible. Our Lord was subject to the law of men, and even condescended to pay tribute to Caesar, that His example should not be a stumbling block to others. His disciples and Apostles were commanded to respect civil authority and be guided into obedience by such respect. His Apostles taught the Church to "honor the king (civil rulers)", and not to resist just government which operates for the welfare of humanity.

I can see nothing "unwise", "unnecessary", nor "unchristian", in rendering honor to whom honor is due. We all regret the absence of public worship, but certainly this does not hinder private worship and prayer.

The difficulty is that too many people imagine that they can not find God outside of the Church, and most of these are living lives that would lead one to believe that He is limited to one day's existence and found only in one place. Christian living and profession is not a thing that is put on with one's Sunday clothes, but is a perpetual experience covering all days and places, and God is never absent from the life of the true believer and worshipper.

I see in this unfortunate condition a very pertinent blessing. It proves to us, first, how desirable the Church really is, and may correct much of our past sin of indifference and wilful neglect. It proves to us, second, that there is a weekly religion, as well as a Sunday religion, and will undoubtedly rekindle many fires on the home altar, and teach us the often-forgotten fact that there are seven days, instead of one, to "keep holy". It may be barely possible that even an order by the board of health may be an expression of God's voice calling His people to a broader experience in Christian belief and practice.

DeWitt, Nebraska.

C. EDWIN BROWN.

[ABRIDGED]

To the Editor of The Living Church:

**I**N the discussion going on about closing the churches as a protective measure during the epidemic, one phase of the matter has not been brought before us.

Prayer is not the only reason for which the Church is in the world and church buildings are erected. The Church is to bear



witness that God is, and rules in love, no matter how great the trouble and distress may be. The individual members have to make this a living power by their actions. He left not Himself without a witness; the seasons in nature, for God; and the Church, for Christ's special work for man. In closing the churches this is destroyed for the time being; and yet it is so necessary in this indifferent age.

The closing order came so near Sunday the 20th that there was not time to appeal for modification. During the week following, however, seven of the clergy of Rock Island and Moline—two of our clergy, two Roman Catholics, one Lutheran, one Presbyterian, and a Congregationalist—were granted an interview with the commissioners of the two cities and their health officers. The major in charge of the health regulations at the Rock Island Arsenal was also present. The Red Cross workers of the two cities had representatives. In the discussion not a single layman—about twenty-six were present—offered one word of commendation for the Church's cause, or regret that services were to be cut off. Is this not the effect of the influence of Protestantism and the result of the failure of our religious educational system to give definite Church teaching?

This conference stands out in the neighborhood as a great witness for God, as the local papers took considerable notice, and it created some discussion.

A. G. MUSSON.

Moline, Illinois.

[ABRIDGED]

To the Editor of The Living Church:

**A**ND David built there an altar unto the Lord and offered burnt offerings, and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel.—II Samuel 24: 25.

The state commissioner of health inhibits any semblance of the above action, and arrogates to himself the prerogative of infallible censor against the ordinance of Almighty God.

1. This is sacrilege. It is also against public policy, for it means a serious loss to the people of moral and spiritual conviction in the promises of God.

2. The danger from opening the churches, if it exists at all, is infinitesimal in comparison with that which results from keeping open public offices, where accommodation is small, and hours are long, and yet these cannot be closed.

3. If to close government and other departments of business would be out of the question, it is equally contrary to public policy to close the churches, and thereby silence God's witness, which speaks for Him and His people in city and country.

4. General Pershing sends this message: "We rely on the Churches at home to keep the spirit of the people white-hot with patriotism and courage until victory has been won."

The man that cut off the limb he was sitting on came to grief. Is this the accomplishment which the state health commissioner is aiming at?

SAMUEL UPJOHN.

Germantown, Philadelphia, October 25th.

## INCENSE AND THE EPIDEMIC

To the Editor of The Living Church:

**T**HE communication in your paper of October 26th, under the heading of The Church and the Epidemic, from William H. Higgins, gives food for reflection; for surely in an epidemic we are specially moved to prayer, and in God's house.

We may trustfully accept as a message to us that which was given to the Israelites:

"If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee." (Exodus 15: 26.)

Now we are told by doctors that the churches and schools are hotbeds for the spread of diseases like the prevailing influenza. That this is so is our own fault, and, so far as churches are concerned, because we are neglecting God's direct command.

There is but one thing in connection with our meeting together to pray to and worship our great Creator—the Maker of the universe, whom we are permitted to call "our Father which art in heaven"—that is directly commanded by Him, and that is this: "In every place incense shall be offered unto My name" (Malachi 1:11). Whether our services are long or short, can we find any other part of them directly commanded by God?

In the 16th chapter of Numbers, 47th and 48th verses, we are told how Aaron "put on incense, and made an atonement for the people . . . and the plague was stayed".

Like other things commanded by God, incense has its physical as well as its spiritual uses; and there need be no fear of the spread of such diseases in churches where it is freely used; as it is a powerful disinfectant.

Though it may not be used otherwise than in worship (Exodus 30:38), yet there are other well-known disinfectants which can be and should be regularly used in all schoolrooms at such a time.

Many of us were brought up with strong prejudices against incense in church services; but are we to allow our prejudices to prevail and set aside a direct commandment of God? Can His blessing be expected where His command is not obeyed? Is there any reason, other than our prejudices, why we should not have incense regularly used in all our services?

Can we show any authority why we should not, or do not, obey God's command?

Would Naaman have been cured of his leprosy if there had not been strict obedience on his part to the command of Elisha, which seemed to Naaman so unreasonable?

Faithfully yours, H. F. RUSSELL-HOWLAND.

Richmond Hill, Long Island, October 26th.

## "THE MATTER WITH THE CHURCH"

[ABRIDGED]

To the Editor of The Living Church:

**P**LEASE allow me space to thank you and Archdeacon Purce for his communication on Something the Matter with the Church?—what many of us have been waiting for some one to point out.

Truly, the "amazing" thing is the amazement that some of our writers express at the amount of ignorance about what the Church teaches and what it stands for. Notably, a number of both English and American chaplains seem astonished and alarmed that the majority of the men in the armies, in the words of one of them, "simply don't know what Christianity is".

How should the men in the army know? "If men refuse to come to church and refuse to learn anything about religion, I do not see how the Church is to blame."

One would think that the Church had deliberately refused to teach men. Of course, we shall be given the hoary come-back: "Let the Church abandon this or that teaching, and the masses will flock to the Church." "If the Church didn't teach so-and-so or do so-and-so, I would go," etc. But the hypocrisy of the excuse in general is seen at once from the fact that those who give such excuse do not attend a church of any kind, even though they have variety enough, God knows.

The man who complains of our beliefs and ways—does he attend, say, the Presbyterian, the Methodist, the Baptist, the Seventh-day Adventist, the Plymouth Brethren, or any of the two hundred sects or churches, from the Roman Catholic down to the Holy Rollers? Not a bit of it. Water down and pare away as much as we might, we should still be unable to satisfy multitudes.

What to do? Who will tell us? The writer hesitates to "rush in"; but (though he may be mistaken) it is borne in on him, more and more, that we can do little until we invent some way to get at people in the first place, by mission preaching and plain courses of instruction ("teaching missions"), from parish to parish, to which many people might come who will not come to hear the resident pastor—such is human nature.

There is nothing "the matter with Christ's Church"—as such, in essentials. There is a great deal the matter with many of the people in the Church—and with unregenerate human nature.

Yours penitently,

Juneau, Alaska.

G. D. CHRISTIAN.

## DELAY IN REACHING MEN IN SERVICE

[ABRIDGED]

To the Editor of The Living Church:

**Y**OUR editorial of some time ago, with the expressed request of all chaplains and Brotherhood men at the Camps, for the names of all our Church boys, even with the help of the splendid list of army and navy workers published by the Brotherhood, fails very often through the constant changing and shifting of the chaplains and Brotherhood men in the camps.

I suggest that there be some well understood marking of all letters concerning the spiritual welfare of our boys in camp, so that they can be immediately opened by the successor of the listed chaplain or Brotherhood man in that station. Some such "standard marking", made known through the Church papers and the like, would I am sure make it possible for our boys to be reached more quickly, surely with some more degree of certainty, where there has been a change of service. I suggest that the words "OR MAN IN SERVICE", written on the lower left-hand corner of the envelope, just as the word "Personal" is so often written to larger offices and business houses, would give sufficient authority to have all such letters opened by the chaplain then in charge, even if not so addressed.

Fredonia, N. Y., October 22nd.

HENRY MESIER.



## Church Kalendar



Nov. 1—Friday. All Saints.

" 3—Twenty-third Sunday after Trinity.

" 10—Twenty-fourth Sunday after Trinity.

" 17—Twenty-fifth Sunday after Trinity.

" 24—Sunday next before Advent.

" 28—Thursday. Thanksgiving Day.

" 30—Saturday. St. Andrew.

## Personal Mention

THE Rev. E. J. BATTY has resigned charge of the Church of the Redeemer, Cairo, Ill., and accepted the chaplaincy of Howe School at Howe, Ind.

THE Rev. CLYDE B. BLAKESLEE has been appointed priest in charge of St. Paul's Church, Pekin, and St. Barnabas', Havana, Ill.

THE Rev. H. E. BUSH has been appointed vicar of St. Stephen's, Newport, and St. John's, Toledo, Oregon, and is carrying on war work in the spruce camps. He has taken up his residence at Newport.

THE Rev. RAIMUNDO DE OVIES, rector of Trinity Church, Clarksville, Tenn., is clerk and chief probation officer of the juvenile court.

THE ordination of the Rev. ROBERT J. EVANS, who recently underwent an operation for appendicitis, has been indefinitely postponed.

THE Rev. CUSTIS FLETCHER of Paducah, Ky., will take St. Alban's Church, Metropolis, Ill., under his care.

THE Rev. A. S. FREESE has been appointed to charge of the Southern Mt. Desert Missions in Maine. Address: Box 200, Southwest Harbor, Maine.

THE Very Rev. EDGAR F. GEE, rector of St. Peter's Church, Oakland, and Dean of convocation, has been appointed grand chaplain of the grand lodge of Masons of California.

THE Rev. FREDERICK GUNNELL, for a number of months priest in charge of Esther Memorial Church, Congress Heights, Washington, D. C., has been elected rector of that parish.

THE Rev. ANDREW HARPER has accepted a call to the rectorship of Christ Church, Red Hook, New York.

THE Rev. CHARLES A. HAYDEN has been appointed priest in charge of St. John's Church, Springfield, Ill.

THE Rev. FREMONT NEWTON HINKEL has become assistant minister of St. Margaret's parish, with address at 1747 Church street, Washington, D. C.

THE address of the Rev. W. F. B. JACKSON is 256 Park place, Kenosha, Wis., but he is still a member of the diocese of Rhode Island.

THE Rev. WILLIAM JOHNSON of Augusta, Ga., has accepted the rectorship of St. Mark's Church, Brunswick, Ga., to take effect January 1st.

THE Rev. ROBERT KELL has accepted a call to the rectorship of Epiphany Church, Baltimore, Md. His address is 600 Arlington avenue, Govans, Baltimore.

THE Rev. J. F. LAUGHTON has been appointed priest in charge of Christ Church, Waverly, Ill.

THE Rev. DR. LEFFINGWELL, rector of St. Mary's School, Knoxville, Illinois, is making his semi-annual visitation of the school, where he may be addressed during November.

THE Rev. W. B. MAGNAN has accepted a call to Farmington, N. M.

THE Rev. DR. W. T. MANNING has left Camp Upton and returned to Trinity parish, New York, after nearly a year as voluntary chaplain.

THE Rev. A. L. MURRAY was called to Winnipeg on All Saints' Day by the serious illness of his mother, the youngest sister of Archbishop Matheson. Mrs. Murray has now passed the crisis.

THE Rev. LESLIE F. POTTER has accepted a call to St. Mark's Pro-Cathedral, Grand Rapids, Michigan.

THE Rev. ERNEST H. PRICE has resigned at Elko, and has charge of Trinity Mission, Fallon, Nevada.

THE Rev. MALCOLM A. SHIPLEY, Jr., has been appointed Archdeacon of Jersey City, N. J.

THE Rev. J. G. WRIGHT is appointed priest in charge of St. John's Church, Centuria, Ill.

## In War Service

THE Rev. SHELTON HALE BISHOP, rector of the Church of the Holy Cross (colored), Pittsburgh, has been notified to be present at Camp Zachary Taylor, Louisville, Ky., on November 15th.

THE Rev. AUGUSTINE ELMENDORF, executive secretary of the Board of Social Service of the diocese of Newark, has accepted the office of field secretary for the General Social Service Commission, acting with the General War Commission of the Church. He has been granted leave of absence by the diocesan board and will enter upon his work at once.

CHAPLAIN ALLEYNE C. HOWELL, of the Eighty-third Division, has been promoted to a captaincy.

THE Rev. JOHN MITCHEL PAGE has received a commission as chaplain with rank of first lieutenant in the United States Army, with orders to report at Camp Sherman, Chillicothe, Ohio. Address 606 E. Daniel street, Champaign, Illinois, until further notice.

THE Rev. HERBERT MILLER PECK has accepted a commission as chaplain in the United States army, with rank of first lieutenant, and been assigned to the port of embarkation, Newport News, Va. Mr. Peck is a veteran of the Spanish American War, having served at Santiago and throughout the Philippine insurrection.

## ORDINATION

### DEACONS AND PRIESTS

MICHIGAN CITY.—In 'St. James' Chapel, Howe School, Howe, Ind., on Thursday, November 7th, the Bishop of Michigan City ordained to the sacred order of priests the Rev. LUCIEN FRANK SENNETT, the Rev. GEORGE HARRIE RICHARDSON, and the Rev. EDWIN E. SMITH. At the same service, Mr. EARL THOMAS JENNINGS was ordained deacon. Bishop White was the preacher as well as celebrant, and took for his text, "He was a bright and shining light." Sacrifice and submission, the Bishop declared, were the essentials of the ministerial life. The ordination Eucharist was one of unusual dignity and beauty, the full ceremonial of the Church being used. The Rev. Forest B. B. Johnston acted as deacon, and the Rev. Edgar T. Pancoast was sub-deacon. The Rev. R. Everett Carr acted as Bishop's chaplain, while the Litany was read by the Rev. Irving Todd. Mr. Sennett and Mr. Jennings were presented for ordination by the Rev. John Heyward McKenzie, D.D.; Mr. Richardson was presented by the Rev. Edward W. Averill, and Mr. Smith by the Rev. R. Everett Carr. Luncheon was served in the school refectory at the conclusion of the service. Assignments of the newly-ordained clergymen are as follows: Mr. Sennett and Mr. Jennings, instructors at Howe School; Mr. Richardson, rector of Trinity Church, Peru; and Mr. Smith, priest in charge of Trinity Church, South Bend.

### PRIEST

WESTERN COLORADO.—THE Rev. BENJAMIN C. DE CAMP was ordained to the priesthood at St. Matthew's Church, Grand Junction, Colo., on Thursday, October 24th, by the Rt. Rev. Frank H. Touret. The Rev. Edwin Johnson of Glenwood Springs presented the candidate. The service could not be open to the public on account of strict quarantine regulations. The Rev. Mr. De Camp will be associated with the Rev. P. A. Easley at Grand Junction.

## CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Memorial matter, 2 cents per word. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

## MARRIED

PORTER-SWAN.—At the Cathedral of St. John the Divine, New York City, on Wednesday, October 23rd, by the Rt. Rev. Arthur Selden Lloyd, D.D., LIVINGSTON PORTER, son of the Rev. and Mrs. John S. Porter of Manchester, Conn., to FLORENCE FULLER SWAN, daughter of the Rev. and Mrs. George E. Swan of Pasadena, California.

## DIED

BLAKE.—Entered into the rest of Paradise at her home in Mount Washington, Md., on the eve of St. Luke's Day, October 17th, ANTOINETTE, beloved daughter of Eugene and Emma M. BLAKE.

"Lord, all pitying, Jesu blest,  
Grant her Thine eternal rest."

CHORLEY.—On Saturday evening, November 2nd, at the Rectory, Garrison-on-Hudson, from pneumonia, WINIFRED FORD (Freda), only surviving daughter of the Rev. and Mrs. E. Clowes Chorley, D.D., in the twenty-fourth year of her age. Funeral services Tuesday, November 5th, in St. Philip's Church in the Highlands, Garrison, N. Y.

"Greater love hath no man than this, that a man lay down his life for his friend."

GREEN.—At New Hartford, New York, October 12th, ANDREW HEATLEY GREEN of Detroit, Michigan, in the eighty-ninth year of his age.

"Until death do us part."

GREEN.—At New Hartford, New York, October 15th, in the eighty-sixth year of her age, MARY (Miller), devoted wife of the late Andrew Heatley GREEN and daughter of the late Rutger Bleeker Miller and Mary Seymour Miller of Utica, New York.

"In their death not divided."

HENDERSON.—At her home, Elizabeth, N. J., on All Saints' Eve, ELIZABETH CHETWOOD (Ogden), widow of the late Rev. John Martin HENDERSON, in the eighty-fourth year of her age. Requiem and burial from Christ Church, Elizabeth, N. J., on All Souls' Day.

"Jesu, mercy."

WILLIAMS.—Entered into life eternal in France, on October 5, 1918, Lieutenant Colonel ALEXANDER WATSON WILLIAMS, Medical Corps, U. S. A., son of Margaret F. and the late Rev. Richard P. Williams of Washington, D. C., aged 34 years.

WILSON.—In Minneapolis, Minn., on Wednesday, October 23rd, ALBERT LEETE WILSON, at the age of twelve years, only child of Rev. T. J. E. and Mrs. Wilson of Hinckley, Minn. Funeral services were conducted on Friday, October 25th, by the Rev. Jas. E. Freeman of St. Mark's Church, Minneapolis, Minn.

## WANTED

### POSITIONS OFFERED—CLERICAL

CURATE WANTED, AT ONCE, ST. PAUL'S Church, Akron, Ohio. Address the RECTOR.

### POSITIONS WANTED—CLERICAL

PARISH WANTED BY A YOUNG, ambitious rector in a growing community. Would consider a curacy. East preferred. Address WENKOR, care LIVING CHURCH, Milwaukee, Wis.

### POSITIONS OFFERED—MISCELLANEOUS

IN MID-WEST UNIVERSITY CITY, wanted, two young men, 18 to 20, high school graduates, to become postulants and assist in the missionary work while pursuing their university course. Men accustomed to Boy Scouts' work preferred. Live in community and all expenses provided while preparing for the seminary. Address M. W. RECTOR, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER WANTED by St. James' Memorial Church, Pittsburgh, Pa. One familiar with boy voices. Salary \$600. Opportunity to get into city. Address SECRETARY OF THE VESTRY, 7222 Mt. Vernon street, Pittsburgh, Pa.

PARISH SECRETARY AND RECTOR'S assistant wanted at once. Apply, stating previous experience, RECTOR ST. MARK'S, Toledo, Ohio.

### POSITIONS WANTED—MISCELLANEOUS

ENGLISH ORGANIST AND CONDUCTOR desires position where there is good organ and material for efficient choir (boy or mixed). Recitalist, expert choir-trainer, voice culture, etc. Would consider musical work in college or good school. Orchestra, choral class, piano, etc. Living salary. Address VERITAS, care LIVING CHURCH, Milwaukee, Wis.



**POSITION WANTED AS ORGANIST AND** choir-master by man thirty-nine years of age. Boy voice expert and concert organist of long experience. American Cathedral trained; communicant. Slight chance of being drafted. Good organ essential. Address CONCERT ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

**M. R. RICHARD HENRY WARREN, AT** liberty by reason of serious accident. would now take engagement as organist and choir-master in important parish, where music appropriate to a dignified service is required. Address care LIVING CHURCH, Milwaukee, Wis.

**REFINED MIDDLE-AGED LADY DESIRES** position as companion to lady or gentleman; will also assist in directing household. Will travel. Best references. Address M. A. G., care LIVING CHURCH, Milwaukee, Wis.

**EDUCATIONAL.—HARMONY TAUGHT BY** correspondence. Specimen lessons free. W. A. MONTGOMERY, Mus. Bac., F. R. G. O., 834 Fifteenth avenue West, Calgary, Canada.

**NEW ENGLAND CHURCHWOMAN DESIRES** a position as matron, housekeeper, or companion; references exchanged. Address W. E., care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST—CHOIRMASTER DESIRES** change. Expert trainer. Good church and salary essential. Address COMMUNICANT, care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED ORGANIST DESIRES POSITION** with opportunities for teaching. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

**CATHEDRAL STUDIO.—ENGLISH CHURCH** embroidery and materials for sale, and to order. English silk stoles, embroidered crosses; \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$10, \$12, \$15, \$20. Address Miss MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury.

**AUSTIN ORGANS.—WAR OUTPUT RE-** stricted, but steady. Large divided chancel organ and large echo for St. James', Great Barrington, Mass., after searching investigation. Information, lists, circulars, on application. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

**ALTAR AND PROCESSIONAL CROSSES;** Aims Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

**ORGAN.—IF YOU DESIRE organ for Church,** school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profits.

**PIPE ORGANS.—If the purchase of an organ** is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

**FLORENTINE CHRISTMAS CARDS, \$1.25** dozen, assorted; little Bambino, carved frames with box, 50 cts. each, etc. 4243 P. P. Box, Germantown, Pa.

**I WOULD LIKE TO INTEREST Christians** in mission work in tenement house district. ALBERT SANFORD, 313 West 141st street, New York.

## UNLEAVENED BREAD—INCENSE

**ALTAR BREAD AND INCENSE MADE AT** Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

**ALTAR BREADS. CIRCULAR ON APPLI-** cation. Miss A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

**SAINT MARY'S CONVENT, PEEKSKILL,** N. Y.—Altar Bread. Samples and prices on application.

## CLERICAL OUTFITS

**CLERICAL TAILORING.—SUITS, HOODS,** Gowns, Vestments, etc. Chaplains' outfits at competitive prices. Write for particulars of extra lightweight Cassock and Surplice, which can be worn over the uniform. Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London W. (and at Oxford), England.

## HEALTH RESORTS

**THE PENNOYER SANITARIUM** (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

## BOARDING—ATLANTIC CITY

**SOUTHLAND—LARGE PRIVATE COTTAGE** delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms. Beautiful lawn. Table unique. Managed by Southern Churchwoman. Address 133 South Illinois avenue, Atlantic City, N. J.

## BOARDING—NEW YORK

**HOLY CROSS HOUSE, 300 EAST FOURTH** street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$4.00 per week, including meals. Apply to the SISTER IN CHARGE.

## BOARDING—SOUTHERN ALABAMA

**COUNTRY, DELIGHTFUL CLIMATE, PRI-** vate family; ideal place to spend the winter; hunting season opens November 1st. Address EDGELAND ACRES, Loxley, Ala.

## MAGAZINES

**WOMAN'S HOME COMPANION, \$2; Amer-** ican, \$2; both, for a year, \$3. Address JAMES SENIOR, Lamar, Missouri.

## PUBLICATIONS

**SEEING EUROPE ON BICYCLE.** Guide book for tour through England, France, Belgium and Holland, crossing battlefield from Chateau-Thierry to Vevins. Price 50c. EDGAR C. THOMPSON, Alpena, Michigan.

## NOTICES

### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

## LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

## THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address The Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

## SERVICE FOR RESCUE WORKERS

At the Cathedral of St. John the Divine, New York, on November 17th, at 4 o'clock, a service will be held on behalf of Church organizations for rescue work. The Rev. William T. Manning, D.D., will preach.

## RETREATS

**CHICAGO.—Women preparing for the Advent** Call are invited to attend a quiet day at St. Mary's Home, 2822 West Jackson Boulevard, Chicago. The Holy Communion will be celebrated at 8 A. M. The Meditations will begin at 10 A. M. An offering will be taken for the expenses of the retreat. Those wishing to attend are asked to notify the SISTER SUPERIOR, at St. Mary's Home. Conductor: The Rev. Leicester C. Lewis of the Western Theological Seminary.

**NEW HAVEN, CONN.—The annual day of** devotion at Christ Church, New Haven, Conn., will be held, as usual, on St. Hilda's Day, November 17th. The conductor is Fr. F. C. Powell, Superior S. S. J. E. For time-tables or other details apply to THE DEACONESS IN CHARGE, St. Hilda's House, New Haven, Conn.

**ORANGE, N. J.—The clergy are invited to** attend a one-day retreat at All Saints' Church, corner of Valley and Forest streets, Orange, N. J., on Tuesday, November 19th.

Conductor, the Rev. Fr. Huntington, O.H.C. Information may be obtained from notice of acceptance should be sent as early as possible to Rev. C. M. DUNHAM, 40 Valley street, Orange, New Jersey.

## MEMORIALS

### ELIZABETH CHETWOOD (OGDEN) HENDERSON.

In her home in Elizabeth, N. J., after a short and painless illness, on the Eve of All Saints', ELIZABETH CHETWOOD (Ogden), daughter of the late Elias Bailey Dayton and Susan Dayton Ogden, and widow of the late Rev. John Martin HENDERSON, entered into rest eternal in the eighty-fourth year of her age. Shortly before, she had received the last sacraments; and never for a moment did her lifelong faith and cheerfulness suffer any clouding until she peacefully fell asleep. The blessing of a good death crowned a long life, which in its unflinching faith, constant cheer and serenity, and unassuming gentleness, gave a blessing and inspiration to all who were privileged to come near to this Christian gentlewoman.

Mrs. Henderson was married in Elizabeth, where her husband was curate in Christ Church; later he was rector of the Church of the Ascension, Buffalo, N. Y. For a number of years before her death, her home was again in Elizabeth, where she was an active member of Christ Church. The requiem and burial office were from Christ Church, and the interment was in the family plot at Springfield, N.J. She is survived by three daughters, the Misses Susan Dayton and Sarah Ann Henderson of Elizabeth, N. J., and Mrs. Frank Curtis Trubee of Derby, N. Y. There are four grandchildren, John Henderson Trubee and Frank Curtis Trubee, Jr., both in France; Dayton Ogden Trubee, and Elizabeth Ogden Trubee.

"Rest eternal grant unto her, O Lord; And let light perpetual shine upon her."

### STORRS O. SEYMOUR

#### An Appreciation:

In the passing away of the Rev. STORRS OZIAS SEYMOUR, D.D., the Standing Committee of the diocese of Connecticut recognizes that it has lost a leader and counsellor of remarkable type and character.

For forty-two years a member of this committee, for twenty-two years its president, he brought to its deliberations a mind possessing fine judicial balance, rich in knowledge of ecclesiastical and legal procedure, profoundly acquainted with and loving the Church of the ages, keenly alive to its present needs, and optimistic regarding its future.

With rare knowledge of men and affairs, Dr. Seymour was quick to see and prompt to act. He was ever courteous, fearless, and modest withal, possessing a charity that never failed, and a friendliness that invited acquaintance, and gave strength to all within reach. He was a moral and spiritual force, and his integrity columnar, and we miss him.

He declined to grow old. To the last his vision, physical and intellectual, remained undimmed. May he go on from strength to strength, and may the Beatific Vision be his.

M. GEORGE THOMPSON,  
J. CHAUNCEY LINSLEY,  
GEORGE T. LINSLEY,  
WILLIAM A. BEARDSLEY,  
Standing Committee, Diocese of Connecticut.

## INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 South La Salle street, where free



service in connection with any contemplated or desired purchases is offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

### THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

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Sunday School Commission, 73 Fifth Ave.  
R. W. Crothers, 122 East 19th St.  
M. J. Whaley, 430 Fifth Ave.  
Brentano's, Fifth Ave. and East 27th St.  
Church Literature Press, 2 Bible House.

#### BROOKLYN:

Church of the Ascension, Kent St., Greenpoint.

#### ROCHESTER:

Scrantom Wetmore & Co.

#### BUFFALO:

Otto Ulbrich, 386 Main St.

#### BOSTON:

Old Corner Bookstore, 27 Bromfield St.  
Smith and McCance, 38 Bromfield St.

#### PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

#### PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.  
Geo. W. Jacobs Co., 1628 Chestnut St.

#### BALTIMORE:

Lycett, 317 North Charles St.

#### LOUISVILLE:

Grace Church.

#### CHICAGO:

THE LIVING CHURCH, branch office, 19 S. La Salle St.  
The Cathedral, 117 Peoria St.  
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.  
A. C. McClurg & Co., 222 S. Wabash Ave.  
Church of the Holy Communion, Maywood.

#### CEDAR RAPIDS, IOWA:

Grace Church.

#### MILWAUKEE:

Morehouse Publishing Co., 484 Milwaukee St.

#### PORTLAND, OREGON:

St. David's Church.

#### LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of The Morehouse Publishing Co.)  
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

### BOOKS RECEIVED

[All books noted in this column may be obtained of The Morehouse Publishing Co., Milwaukee, Wis.]

Houghton Mifflin Co. Boston, Mass.

*Before Governors and Kings.* By Clarence D. Ussher. 60 cts. net.

Lothrop, Lee & Shepard Co. Boston, Mass.

*What Happened-Then Stories.* By Ruth O. Dyer. Illustrated by Florence Lilley Young. \$1.25 net.

### BULLETINS

Carnegie Foundation. 576 5th Ave., New York.

*A Study of Engineering Education.* Prepared for the Joint Committee on Engineering Education of the National Engineering Societies. By Charles Riborg Mann. Bulletin No. 11.

### LEAFLETS

Parish Press. Ft. Wayne, Ind.

*A Service of Thanksgiving for Victory.* \$5.00 per hundred, postpaid.

*Christmas Carols.* \$5.00 per hundred, postpaid.



A GROUP OF AMERICAN CHAPLAINS AT THE EXTREME FRONT—IN ALSACE  
An editor seems to recognize the Rev. Philip H. Linley and the Rev. Dr. F. S. Penfold, both of Wisconsin. The central figure is the Rev. Dr. Macfarland, visiting as a representative of the Federal Council of Churches.

## BEGIN UNITED WAR WORK CAMPAIGN IN NEW YORK

### Bishop Greer's Letter—Bishop Gore Again in Metropolis—Premature Peace Celebration—Session of Archdeaconry of Richmond.

New York Office of The Living Church  
11 West 45th Street  
New York, November 11, 1918

IN the interests of what has been termed "the greatest altruistic effort ever made in the world", more than 15,000 people met in Madison Square Garden on Sunday afternoon, November 3rd, and pledged themselves to give to their utmost in the campaign of the United War Work Committee. The meeting was remarkable and memorable because of its composite character, religious and political. Rabbi Stephen S. Wise led in the reading of the 24th Psalm. The national anthem was sung by Caruso. Then came selections by the U. S. S. Recruit Band, by the Paulist Choristers, and addresses by W. Bourke Cockran, Charles E. Hughes, and representatives of Catholic, Jewish, and Protestant churches. The benediction was pronounced by his eminence Cardinal Gibbons.

The Hon. Newton D. Baker, Secretary of War, gave a thrilling account of his interviews with wounded soldiers in France. He said that it was impossible to speak too highly of the spirit and morale of the young Americans abroad for whom the present drive of the United War Work Campaign is made.

The Hon. Charles E. Hughes characterized this meeting as the most significant of the war, not excepting the welcome to the various military and diplomatic missions that have visited the United States.

John D. Rockefeller, jr., chairman of the general committee having in charge the present drive, outlined the work of preparation, which just had been completed. He told of the great need of an oversubscription to the fund because of the rapidly increasing necessities of the soldiers and sailors

abroad, and said that the seeming near approach of the hour of victory and peace only increased the need for such funds.

"If the war continues," he said, "we will need every cent of this money; but if peace comes to-morrow, we will need it still more than during the days of fighting because of the great necessity for aiding our men during the trying period of demobilization."

The Bishop of New York, keenly interested in the success of the United War Work Campaign, has forwarded copies of the following letter to his clergy:

"Diocese of New York,  
November 8, 1918.

"Reverend and Dear Sir:

"Permit me to call your attention to the United War Work Campaign, which, as you know, is a coöperative effort to raise a large amount of money for the physical, moral, and spiritual welfare of our soldiers and sailors; not only those who are in the camps and cantonments here, but also those who are cheerfully and bravely bearing the actual brunt and burden of war.

"This coöperative movement by seven different religious and welfare organizations and societies (to raise throughout the whole country as a minimum sum \$170,500,000) has the endorsement of the President of the United States; it was in fact his suggestion; and I am very desirous that the Church in this diocese should fall into line with the movement and do everything in its power to make it successful.

"This does not involve or imply a surrender or compromise of our distinctive beliefs and convictions, but is simply a common Christian and humanitarian movement for a common Christian and humanitarian work. If it should become necessary or desirable to make a separate appeal for the supplemental equipment of our own Church chaplains, that is another matter and can be taken up later, when I am sure it would be generously met; but in the meanwhile I do most earnestly urge that you give your active support to this united effort and do everything in your power to enlist your



ongregation in the successful furtherance and prosecution of it, by the appointment of a team or committee to cooperate with our district team or committee, concerning which information will be sent you. Even if the war for the triumph of right over might should be presently won, as now seems probable, the work which these various agencies are doing will still be greatly needed: as the Secretary of War said the other evening, more greatly needed than ever.

"Trusting therefore that you will do what you can to make the great influence of the Episcopal Church an active force and factor in this most Christian work, I beg to remain,

"Very sincerely yours,  
"DAVID H. GREER,  
"Bishop of New York."

BISHOP GORE AGAIN IN NEW YORK

The Bishop of Oxford has had a strenuous week in the metropolis, his principal engagements being the patriotic meeting at Carnegie Hall on Wednesday night, the meeting of the clergy of this and contiguous dioceses in the Church of the Transfiguration on Thursday afternoon, and a visit to the General Theological Seminary on Friday, when he made an address in the chapel at Evening-song.

The Carnegie Hall meeting, although held on the night after election day, was a great success. The attendance was greater than some of its promoters expected, every seat in the great hall being taken. The Church Club of the diocese is to be congratulated on the delights of the evening arranged in honor of the distinguished prelate.

The programme included organ and vocal music under the direction of T. Tertius Noble. In the absence of a choir the whole assemblage sang *America the Beautiful*, *The Battle Hymn of the Republic*, the *Recessional*, *God Save the King*, and *The Star-Spangled Banner* with fine effect. It was a demonstration of the practicability of congregational singing when supported by a competent organist.

Mr. Henry L. Hobart, president of the Club, made an introductory address. Bishop Greer followed in A Welcome on Behalf of the Diocese of New York, in which he gracefully alluded to the learning and vision of the guest of the evening. George Gordon King was invited to act as chairman and announced the several speakers.

The Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, then spoke eloquently of the good qualities of Belgium, France, and England, and of their attainments in the present conflict. Mention of "righteous peace" and "peace with victory" was greeted with vociferous applause. The speaker was thankful that this country had gone into the war not too late to be of service in winning the war.

On being introduced as "the greatest exponent of unity, whom we welcome with open arms," the Rev. Dr. William T. Manning made an address reminiscent and prophetic, declaring that there should be a League of Nations with a whole Church behind it. When he expressed the hope that the victorious armies would march into Berlin there was a great outburst of cheering and applause, the audience throughout the house rising.

Dr. Manning read and moved for adoption a preamble and resolution requesting the President of the United States to communicate to Germany and to the Bolshevik government in Russia an imperative warning against execution of the programme said to have been planned in the latter country for a massacre of the bourgeoisie on Novem-

ber 10th. These were carried by an immediate rising vote.

The Bishop of Oxford made the concluding address and pronounced the benediction.

The trustees of the Church Club of New York invited the members, the reverend clergy, and their friends to meet Bishop Gore in the club rooms on Saturday, November 9th, from four to six P. M.

PREMATURE PEACE CELEBRATION

When the premature peace report reached New York there was a massed movement toward the churches, where thousands of persons knelt in thanksgiving for the report of victory. Especially were the churches in the business centers crowded and many were kept open into the evening to accommodate the joyous throngs.

Never has there been such a spontaneous service of rejoicing as was held at Old Trinity. At half past one a *Te Deum* was sung by the Rev. Dr. Joseph P. McComas. The official bell chimer was not present, but the deputies climbed to the belfry and rang the old bell by turn. When one man came down with aching arm, another took his place, for the cry from the multitude was: "Ring it some more." The bells rang for two hours. Both at the special *Te Deum* and again at vespers at three o'clock, the historic church was thronged.

Wall Street's celebration began with prayer. The Rev. William Wilkinson, long known as the "bishop" of the street, was just beginning his noon meeting when the news came. He ran to the steps of the Sub-Treasury and led the multitude in the Lord's Prayer. Then he recited the words of *The Star-Spangled Banner*, and the financial district threw off all the restraint it had left.

ARCHDEACONRY MEETING

The Archdeaconry of Richmond met in Christ Church parish house, New Brighton, on October 31st, with Archdeacon Pott in the chair. The Rev. Clifton Macon, in charge of the parish during the rector's absence in war service, spoke on A Teacher's Training School and outlined the programme of instruction for the Sunday school teachers of Staten Island. The Rev. Pascal Harrower offered resolutions that the Archdeaconry urge earnest cooperation in the advance programme of the Brotherhood. The resolutions provided that on Advent Sunday every parish have a celebration of the Holy Communion at which the men and youth could gather and ask divine blessing from the work of the Church during the coming year. The resolutions were adopted. In the afternoon, the Woman's Auxiliary, meeting in the same place, sent Deaconess Goodwin to address the Archdeaconry on the Advent Call. The Deaconess appealed for help to educate the women of the Church against temptations of irresponsibilities and lack of prevision. It was related that the late Cardinal Farley in one of his late letters to the clergy authorized the observance of special devotions which will be simultaneous with the observance of the "Advent Call".

Two representatives of the general committee on the diocesan missionary campaign outlined its plans.

A SEMINARY WAR BULLETIN

The *Bulletin* of the General Theological Seminary, just issued, gives detailed information of the Seminary in Military Service. There are 191 names in the list: Students enlisted, 20; army and navy chaplains, 60; Red Cross chaplains, 15; civilian chaplains, 28; Home Guard chaplains, 5; clergy in service (unclassified), 6; clergy in Y. M. C. A., 24; enlisted clergy, 13; one in Emer-

gency Aid Association of Pennsylvania. The terms of service of ten men have expired. Nine men died in service.

The enlistment of students and the drafting of prospective students have seriously affected the numerical strength of the student body.

The influenza has further reduced the number of students. In the death of Kenneth C. Hyde and Clinton Harold Schantz the middle class has been reduced by two, so that there are now forty-seven students.

Mr. Hyde was stricken and died in the earlier stages of the epidemic in New York City. His home was in Buffalo; he was a graduate of Hobart College and a candidate for holy orders from the diocese of Western New York.

Mr. Schantz was a candidate from the diocese of Central New York. He died on the eve of All Saints' Day at St. Luke's Hospital. Funeral services were held in the seminary chapel on the morning of All Souls' Day.

These brothers departed were men of promise and highly esteemed for their personal qualities and good work. They will be greatly missed by the faculty and student body.

The matriculation sermon was preached by the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation. On All Saints' Day there were the usual observances.

DR. STIRES' RETURN

In his first public utterance since his return from France, Dr. Stires preached to a large congregation at St. Thomas' Church.

"See to it," he said, "that you yourself do everything possible to stiffen up public opinion so that no peace terms will be considered by our government except the one term of unconditional surrender."

To the American marines Dr. Stires gave the credit of keeping the Germans from entering Paris last July. He said he went over at a very happy time and he returned at a very happy time. "Three months ago Paris seemed doomed," he stated. "But in three months something happened which made the Hun cry for peace."

"More than six hundred thousand people had left the city of Paris. It was considered absolutely certain that Paris would be taken by the Germans. Our allies give to our marines the credit of saving the city."

Dr. Stires declared the Allies were looking to "our President, the American army, and the American people," who "had the respect of the whole world." He himself described the American Expeditionary Force as "the grandest aggregation of manhood ever assembled in the history of the world."

ISLANDS LEAGUE

The semi-annual meeting of the Islands League will be held on Saturday, November 16th, at 2:30 o'clock in the Church Club room, 53 East Fifty-sixth street, New York City. The Rev. Dr. Arthur R. Gray will speak. All interested in Church work and especially the island dioceses are cordially invited. It is hoped that an exhibition of Philippine articles will be ready.

S. M. TYSON REPORTED KILLED

The Rev. Stuart L. Tyson of the Cathedral has just received word that his son, Stephen M. Tyson, an aviator in the French army, was probably killed in action on July 19th. His plane, attacked by a German squadron, was seen to dive, followed by several machines. Suddenly bursting into flames, it crashed to earth within the German lines. There is no hope that he escaped alive. His French commander writes that "he was an excellent pilot, very brave, animated by the best spirit, always striving to do more than his duty."



# "THE CHURCH GOES INTO CAMP FOR TWENTY WEEKS"

## Massachusetts Prepares for Returning Armies — Value of War Knitting — Experiments at Evening Service

The Living Church News Bureau }  
Boston, November 11, 1918 }

THE Church in the diocese of Massachusetts is to be cleared for action. The most comprehensive plan, perhaps, for sane and hearty spiritual awakening that any diocese of the Church has ever made is now being made by the diocese of Massachusetts, beginning the first Sunday in Advent and continuing for twenty weeks to Easter. The plan is under the personal direction of Bishop Lawrence with the Rev. Howard K. Bartow as executive secretary.

The executive committee is made up of the Bishop of the diocese, chairman; the Suffragan Bishop; Dean Rousmaniere, Archdeacon Dennen, secretary; Rev. Alexander Mann, D.D., Rev. Simon B. Blunt, D.D., Henry J. Ide, Philip S. Parker, Herbert S. Underwood, Walter J. Clemson, Miss Eva D. Corey, Mrs. George H. Monks, Miss H. E. Hersey, Mrs. Frederic Cunningham.

Bishop Lawrence has mailed the following letter to the clergy of the diocese:

"We are all asking the same question, what will our boys and men think of the Church when they get home? They will want reality. Will they find real sincere religion in the Church?"

"The answer depends on us. It is up to us to make the Church now what we want it to be when they come home. To them we will be the Church. We must get ourselves, our faith, our habits, and our character ready for their home-coming."

Added to the letter is the following terse explanation:

"The Purpose:

"To mobilize the spiritual forces of the Church in this diocese;

"To coordinate all organizations and call them to prayer;

"To give every member of the parish a fresh vision of righteousness and a new spirit of loyalty to Christ.

"The Plan:

"The Church Goes Into Camp."

"Bishop Lawrence calls the entire diocese—clergy and laity, men, women, and children.

"Twenty Weeks—Advent to Easter—A Season of Special Training.

"1. Advent Call—5 weeks.

Enlistment and Preparation.

"2. Epiphany Call—8 weeks.

Service and Expansion.

"3. Call of Lent—7 weeks.

Consecration and Victory.

"Key Note—The diocese a unit—Simultaneous in:

"A—Prayer, Bible reading, common thought on Sunday.

"B—Services — Intercession, memorial, hymn singing, etc.

"C—Meetings—Organizations, groups, etc.

"D—Rallying of whole parish by personal work.

"The Method:

"A diocesan committee, appointed by the Bishop with sub-committees on men, women, children, literature, etc.

"A committee of men and women in each parish representing all organizations and all the people; to study proposed methods

and prepared materials and to decide on and carry out a plan for the mobilization of that parish.

"Bishop Lawrence will issue a pamphlet Thanksgiving week with definite suggestions for united action, and other material in connection with the general plan will be prepared for circulation."

The name of this new spiritual corporation in the diocese which is printed on the letter heads of the executive committee is "The Bishop's Call to the Diocese; the Church Goes Into Camp for Twenty Weeks."

Though various individuals and committees have been working out these plans under the Bishop's direction for the past four months, the most intensive work must be done by the individual parishes this month for the final preparation. The spirit of the intensity, earnestness, and thoroughness of the plans for "The Bishop's Call to the Diocese" is seen in the letter just sent to the clergy by the executive secretary, the Rev. Howard K. Bartow, the former voluntary chaplain of the Church at Camp Devens.

"Within a week you will receive a telegram from me calling a group meeting of parishes in your neighborhood, to begin parish organization for Bishop Lawrence's call to the diocese to go into camp for twenty weeks.

"I enclose herewith the first publication concerning this movement, which the Bishop has originated and desires to see carried out in every parish and mission in wholehearted enthusiasm. You will see at once the broad scope of this undertaking, and the great possibilities for spiritual development it holds for every parish.

"Time is short. Therefore will you please make selection at once of two active, interested men, and two women of the same character to attend this meeting with you? The Bishop makes it a particular point that you select the four persons best suited for this undertaking, for this is the Bishop's call.

"Please mail to me within three days the names of these four persons with their addresses and telephone numbers, with your acknowledgment of the receipt of this letter.

"Do not depend on trolleys or trains for transportation. Get a motor from some parishioner to be used by you that night.

"My telegram will tell you where the meeting is to be held, and the parish where we shall meet will expect you and your four representatives to be their guests at supper at 6:00 P. M. We can do our work quickly and close the meeting at 7:30 P. M. sharp.

"On receipt of my telegram kindly advise me by phone or letter that you will be present with the four persons required."

To give substantial start to the twenty weeks of spiritual mobilization in preparation for the return of the American fighters to their home soil, there will be a service at Trinity Church Saturday, November 23rd, at 11 A. M., at which Bishop Lawrence will preside.

Following this there will be a luncheon at the Copley-Plaza, for which invitations are being sent to wardens, clerks, treasurers, and vestries of parishes, officers of the Woman's Auxiliaries, and diocesan officers.

### VALUE OF WAR KNITTING

Knitting critics have been quite active in our Red Cross branches. The Cathedral

Service Unit has just published two letters showing the reality of the continually urgent need for knitted goods. The first letter has just been received from Miss Jackson, an American Red Cross worker in France, whose name is on the Cathedral roll of honor.

"If you want expert opinion on the value of knitted garments, I am in a position to give it, and here it is. Tell the home folks to knit and knit and then knit some more. I am working at a base hospital where there are a great many walking patients, with whom I come in contact. They are eager for knitted socks, which in their estimation are far and away better than any other. They wear them all summer long. Now that the mornings and evenings are cool, they come and say, 'Red Cross lady, can we have a sweater?' Whereupon, I send them to the Quartermaster. I am living in one grand 'Bromfield street' whirl from 8 A. M. when ragtime begins on the piano, to 9:30 P. M., when it stops. In the morning we sell commissary supplies to the boys who are unable to get so far. In the afternoon we give away hot cocoa in the 'Recreation Hut', and take flowers, candy, and bags, etc., to the bed patients. They are dear, patient lads, and so grateful for the least thing we can do for them. So tell your ladies to knit, even if the wool costs ten dollars per pound, and tell those who cannot, to put their hands in their pockets and help buy the wool."

Censor's note: "Endorse all Miss Jackson has written."

The second letter is from the wife of the Commandant of the Boston Navy Yard.

"Your knitters have been such indefatigable workers and have done such beautiful work, that I thought they might be interested to learn that within the next few months we expect to have a number of new ships to fit out completely.

"I greatly appreciate the work that your unit has done. In fact, I do not know how we could have done our work without your continued support. I am grateful and glad at all times to receive the shipments which you send us, and hope that for the next few months they will continue to be as large as possible, so that we may be prepared for the large demands that are sure to be made upon us.

Faithfully,

"JANE RUSH, Acting Chairman."

### EXPERIMENTS AT EVENING SERVICE

The Rev. Simon Blinn Blunt, D.D., rector of All Saints' Church, Ashmont, is making an interesting experiment this month with two of his evening services. Such experiments are well worth noting, for the average evening service is failing to minister to people. Dr. Blunt writes as follows:

"On the second and fourth Sundays of the month, November 10th and 24th, we are planning a radical departure from our normal services. On November 10th at half past seven o'clock we are to hold our first strictly patriotic service. The great parish choir will be augmented by a choir of thirty young women, . . . bringing the chorus of trained voices up to eighty or ninety. The service itself will be arranged and printed so that every worshipper can take an intelligent part. Most of the musical numbers, including the patriotic anthems of our own and the Allied nations, will be selected with the view of encouraging congregational singing. Perhaps the service may be best summed up by saying there will be a great deal of hearty singing, a little responsive reading, some timely and appropriate prayers, and a sermon. The rector has indeed been fortunate in securing as the preacher for our first service the Very Rev.



George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge."

#### CHILDREN'S HOME

During the epidemic All Saints' parish house, Methuen, was turned over to the board of health as a temporary home for children, and has been in use for emergency work for nearly a month. Under direction of the women's committee on public safety fifty children have been cared for. These little ones, for the most part children of foreigners, have been taken from homes where there were cases of influenza, and cared for until their mothers are able to give them proper attention. Children whose mothers have died are being cared for until arrangements can be made to place them in homes.

#### MY A POSTERIORI CHURCH JANITOR

I don't like to brag, but I think that I have the best Church Janitor in the diocese of Massachusetts. 'Tis true he is a new one, and I have sometimes sadly realized that new Janitors like new brooms always sweep clean. But no one, even an enemy, could say that my Janitor, on account of his revered age and high standing in the janitor profession, is a new broom. I have detected just one flaw in him. It is not the customary carelessness with the eating or ventilating, or even with the dusting. When it comes to any honest dusting, my janitor works so furiously and well that he says in deed, though not in word, "To hell with the dust!" His flaw, which is by no means uncommon among the majority of mortals, is that he has the *a posteriori* type of mind. He belongs to that class of thinkers who project into the past their clear insight of the present. He exposed

this flaw last week when the news was given out that peace had suddenly come. I tumbled all over myself to run to the church, fling open wide the doors, and unfurl the flag outside as the outer and visible sign of the inner, delirious joy of parson and parish for peace. My Janitor had evidently been tumbling toward the church as fast as I, but he had a longer distance to cover, so I got there first. Just as I was unfurling the flag, my Janitor breathlessly appeared and shouted with the most approving joy:

"That's right, Parson! Open the doors, and unfurl the old flag! You can't do it too quickly for me!"

Later in the evening the peace rumors were found premature, but my Janitor had not heard this depressing bit of news. So early the next morning he joyously came to the church to open the doors and fondly unfurl the old flag. I met him at the door and told him that the plenipotentiaries of peace were just meeting, and that we would have to postpone our rejoicing. My Janitor at first was perfectly perplexed, but then he paused and recollected himself together, and, with a wisdom of face and voice that distinctly dominates the *a posteriori* thinkers of all ages, quietly said:

"Parson, do you know that I thought you were in too much of a hurry yesterday!"

#### ST. JOHN'S PARISH, WINTHROP

The first Sunday in November was observed in St. John's parish, Winthrop, as the fourth anniversary of the rector, the Rev. Ralph M. Harper. The vestry issued a card inviting members to participate in special services.

RALPH M. HARPER.

## PENNSYLVANIA BISHOPS KEEP THEIR SEVENTH ANNIVERSARY

### Bishop Rhinelander Promotes Every-Member Canvass — Premature Peace Report—A Publicity Commission

The Living Church News Bureau }  
Philadelphia, November 11, 1918 }

THE seventh anniversary of the Bishop and Suffragan Bishop was observed at the Church of the Advocate on Monday, November 4th. The day originally set, October 28th, SS. Simon and Jude's Day, was changed owing to the epidemic, but change of date did not affect attendance of the clergy, close on to two hundred being present. The Bishop, celebrant at the Holy Communion, was assisted by the Suffragan Bishop and the rector.

When the service was over, the clergy adjourned to the chapel. After a few brief announcements, the Bishop referred to the very-member canvass and asked the cooperation of the clergy in making it a success. The Bishop introduced the Rev. L. T. Wood, who outlined the general features of the canvass, and said its purpose was "to mobilize the forces of the Church for Christian service". He explained that the campaign has a three-fold aspect—educational, devotional, and financial. The increase in the people's knowledge of the Church's work, coupled with their devotional life, should lead to more intelligent support of the parish, and the missionary work of the Church at large.

Last spring, the Bishop appointed a committee to investigate the plan and adapt it

to this diocese. At luncheon in the parish house, following the conference in the chapel, he referred to the unusual conditions prevalent which had hampered the committee. Definite plans, however, will shortly be announced, together with the date of the canvass.

#### THE PREMATURE REPORT OF PEACE

Last Thursday, while thousands of Philadelphians were engaged in spectacular and ear-splitting demonstrations of joy over the report that hostilities has ceased, in St. James' Church, 22nd and Walnut streets, there were short informal services of thanksgiving at 3, 4, and 5 o'clock. Many a passer-by, noticing announcement of the services on the placard on front of the building, instead of joining the noisy throngs in the centre of the city, turned to the open doors of the church. In many other parishes similar groups of reverent men and women offered up solemn prayers of gratitude. May it please God that by the time these words are in print peace will not be a premature report but an actual fact!

#### ADVENT CALL FOLDER

Preparations for the Advent Call of the women of the Church to a united, earnest, and prevailing week of prayer are going steadily forward. "Pennsylvania's Plan" is outlined in a folder published by a committee of women of the diocese. Copies of the "Plan" may be obtained on application to the Educational Secretary, Church House, Philadelphia.

#### PRAYER BOOK SOCIETY

The Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, was

preacher at the annual service of the Bishop White Prayer Book Society, Sunday afternoon, November 10th, at the Church of St. Luke and the Epiphany. The Rev. Dr. Perry, vice-president of the society, assisted the rector in the service. The Rev. Dr. Toop presented the annual report. One of the most noteworthy accomplishments of the society was the printing and free distribution since the last report of 500,000 copies of the Soldiers' and Sailors' Prayer Book.

#### PUBLICITY COMMISSION

It is probably true that no other phase of community effort is so inadequately and inaccurately reported in the daily newspapers as religious activities, and it is also true that one of the reasons for this is that those in charge of such activities are generally indifferent or ignorant concerning publicity methods. Consequently, their attitude is reflected back upon the Church. Because of this, the diocesan convention made a departure last May from the customary list of committees and commissions, by authorizing the appointment of a commission of publicity which consists of three of the clergy, three laymen, and one woman. The Commission will shortly have plans to propose to the diocese. It was empowered by the original resolution to employ expert assistance, and to offer its services to all diocesan institutions and movements that need public attention. There are unquestionably great possibilities in this new venture.

#### TIMELY PROTEST

The St. Mark's and St. Clement's branch of the Guild of All Souls held its annual meeting at St. Mark's parish house, Saturday, November 2nd. Appropriations are made to the alms house and the City Mission for burial of the poor. The guild put itself on record against extravagance and ostentatious display at funerals, and strongly urged its members to leave clear directions for simplicity and inexpensiveness in their own interment. Particularly are the well-to-do urged to see to this because the poor are apt to look to them for their standard, and think it a mark of disrespect if their own dead are not buried with equal show. The result is an expense far beyond what they can afford.

#### DEACONESS HOUSE

At the annual meeting of the corporation of the Church Training and Deaconess House last week, the Rev. W. George W. Anthony, D.D., was added to the faculty as instructor in the work of a parish helper. The Rev. George J. Walenta has taken the place of the Rev. Dr. Johnston as instructor in the Old Testament. The board of managers has two new members, Miss Lila Wright of Bryn Mawr and Mrs. Percy Stockton, and Bishop Rhinelander reappointed the Rev. Dr. Perry as warden, and Deaconess Carter as head deaconess and house mother.

#### SUNDAY SCHOOL INSTITUTE

The annual institute of the Sunday School Association of the diocese, postponed on account of the influenza, will be held in the parish house of the Church of the Apostles, Twenty-first and Christian streets, on the afternoon and evening of Monday, November 25th.

CHARLES A. RANTZ.

STUDY to learn all that you can that is good, but more to practise all you have learned; knowing that at the last day you will not be asked how much wiser you have been than your neighbors, but how much good ye have done them.—JOHN KEBLE.



# CHICAGO CLERGY APPEAL FOR UNITED WAR WORK CAMPAIGN

## Asking All Groups to Stand Together — The Election — An Influx of Negroes—Flags—Gold Stars Achieved

The Living Church News Bureau }  
Chicago, November 11, 1918 }

**B**ISHOP Anderson, the Rev. Ozora S. Davies, president of the Chicago Theological Seminary, and the Rev. John Timothy Stone, pastor of the Fourth Presbyterian Church, have been asked by Dr. John R. Mott to act as a committee of clergy for Chicago "to elicit the earnest and active support of the ministers and pastors of the Protestant Churches in Illinois, and others, in the immediately forthcoming campaign to raise \$170,500,000 for the army welfare agencies which have been officially recognized by the war department." At a union ministers' meeting in Chicago, held on September 30th, under auspices of the Federal Council of Churches, a resolution was adopted urging and pledging support to the United Campaign. The committee of clergy in making its appeal asks that "the non-Roman Catholic Churches do not fall behind the Roman Catholic Church in good faith and corporate loyalty. The Christian congregations must not be surpassed by the Jewish congregations in charity and philanthropy. The religious forces of the United States are challenged to present the same united front, and the same devotion to the moral welfare of the army as the citizenship of the United States now presents in defence of country and cause. It would, it seems to us, be a tragic disaster if the practical issues of this magnificent campaign should in any degree weaken public confidence in the ability of our religious forces to coöperate and unite, in these pregnant and perilous days, at the call of duty and humanity. The political and industrial forces of the country are acting as one man. Our brave army has been drafted without regard to Church, race, or politics. The liberty loans have made their irresistible appeal to all classes alike. Shall these splendid exhibitions of homogeneity and coöperation on the part of peoples and parties in the United States be offset with an exhibition of heterogeneity and incompatibility on the part of the Churches in their relation to the soldiers' welfare?"

The Chicago United War Work Campaign managers have asked the Church to furnish volunteer musical talent for meetings held for the "drive" in different parts of the city.

### PASSING OF THE LITTLE BALLOTS

The people of Chicago and the state generally were all but unanimous in last Tuesday's elections in asking for good roads, an up-to-date banking system, and a modern constitution. All these questions were on the little ballot. The traction ordinance, another vital matter submitted to the citizens of Chicago, was unfortunately defeated, not because people within and around Chicago did not want transportation relatively as good as down state and up state—the public has been patiently waiting and pleading for years for relief from discomfort and inconvenience in our unsatisfactory and still antiquated car service—but because the public, not understanding the new traction ordinance, preferred to vote intelligently, and not to change the undesirable and insufficient service we have for something worse.

The interest that Christian people have in good roads was well put by the Church Federation Council. In asking support of the good roads bond issue by Churchpeople, the council stated that, if it be carried, church attendance in the country and in small villages and towns will be facilitated; cost of living will be reduced because produce will reach market more easily; work will be provided for large numbers of men in the reconstruction period; the cost will be borne entirely by the vehicle tax.

Bad roads mean bad morale. Unpainted buildings, broken-down fences, rotting sidewalks, rickety bridges, and muddy roads all belong in the same class, and bespeak a people devoid of thrift and self-respect.

### INFLUX OF NEGROES

The Rev. B. E. Chapman, rector of St. Andrew's Church, has recently made 1,473 calls in a house-to-house canvass of the neighborhood, and finds that only eleven families claiming to be Churchpeople are not attending the services of the local parish. Of these most are communicants of the Cathedral, two of the Epiphany, and one of St. Luke's Church. Of these families only about 178 have children. These attend six other places of worship besides St. Andrew's Church. Here is a marked change, for the community three years ago was filled with children. Fully 75 per cent. of the homes are rooming houses. Since a year ago the influx of negroes has been rapid. The Park Avenue M. E. building has been sold to a colored congregation. There is only an alley between them and St. Andrew's. The Eighth Presbyterian Church, closed last spring, may soon be sold to a colored congregation.

### BLESSING OF FLAGS AT CHURCH OF THE ATONEMENT

Four silk flags, gifts of members of the vestry of the Church of the Atonement, were blessed by the Bishop at a most impressive service on Sunday, November 3rd. The flags were afterwards placed in permanent positions in the nave beside the flags of state and Church. The service was the Holy Communion, with the rector, the Rev. F. S. Fleming, as celebrant, assisted by the Rev. K. O. Crosby and the Rev. N. B. Quigg. A stirring sermon was preached by the Bishop. On the blessing of the flags, the appropriate hymns or songs were sung. Mr. John W. Norton, who assisted at the organ, was formerly choirmaster and organist of St. James' Church, Chicago, and is now bandmaster of the First Regiment band at Great Lakes. Four British, one Italian, and four American officers were in the chancel, and the British consul was present officially. The congregation numbered nearly six hundred. The parish has now 105 names on its honor roll.

### A MEMORIAL SERVICE

An impressive memorial service was held at the Church of the Advent on Sunday, October 13th, for Lieut. Frank De Vaney, of the 131st Infantry, killed in action in France on August 9th. The flag was carried by Private Dillon, who belonged to the same regiment as Lieut. De Vaney and had just returned wounded from the front. The escort to the colors consisted of eight men from the veteran corps of the same regiment under the command of Lieut. Sargent. The vicar, the Rev. Gerald Moore, made an address.

### DEATH OF CAPTAIN SERCOMB

First on the honor roll of St. Chrysostom Church to lay down his life for his country is Captain Albert Adams Sercomb. Brilliant and attractive, he had become by hard work an efficient officer and leader. He is reported killed in the midst of battle on or about October 8th. No details or government confirmation have been received. Captain Sercomb was married just before he sailed for France last June.

### TWENTY-FIFTH ANNIVERSARY

On Sunday, October 19th, the Rev. E. Randall celebrated the twenty-fifth anniversary of his work at St. Barnabas' Church, Chicago. He began his work at St. Barnabas' while a student at the Western Theological Seminary, and has remained there ever since. At the outset a large and valuable lot was bought, on which the original church was built, and also a rectory. The present beautiful church, built on the front of the lot, was finished and dedicated just twenty years ago. Few rectors have been so diligent and faithful, and the congregation has flourished and grown spiritually and materially. A member of the Standing Committee and of the Board of Missions, the Rev. Mr. Randall is also chairman of the committee in charge of the Cathedral Shelter. The Rev. F. R. GODOLPHIN, rector of Grace Church, Oak Park, celebrated the fifth anniversary of his coming on All Saints' Day. At the suggestion of the rector a special anniversary offering was made for the building fund, for which \$3,000 was received.

H. B. GWYN.

### SYNOD OF NEW YORK AND NEW JERSEY

ALMOST UNIQUELY in this period of war and pestilence, the Synod of New York and New Jersey is meeting at Syracuse, N. Y., originally planned, on November 12th and 14th. The opening service was held at St. Paul's Church on Tuesday evening.

### A PASTORAL ON NATIONAL TEMPERANCE

FIFTY-EIGHT bishops have authorized the following pastoral, which will be sent to the clergy of their dioceses under the episcopal signature:

"October 10, 1918.

"Reverend and Dear Brother:

"I write you about the appointed use of Sunday, November 24th.

"The traffic in beverage alcohol must never again so grip men and nations as it did before the war. Our own land, blessed above others in this as in many respects, bids fair to be the first prime nation to end, by its own collective moral and economic will, a legal complicity in the business of creating and gratifying appetite for that seductive and destructive drug. And yet a dangerous menace—the danger of a task not wholly done, the incomplete subjugation of a gigantic evil.

"Two things, therefore, appear imperative in this hour. The government has weighed the liquor traffic in the balance of war-time efficiency and finds it wanting. It must be put away. But who of those who follow Christ, and believe in the upward march of men and nations through Him, can be content ever to see this evil, once purged away by the stresses and idealisms of war, returned to plague the land and fatten human ills? It is unthinkable. The doorway by which this national evil is shut out should be securely and forever barred.

"The second imperative is one which finds even more vitally and necessarily its activities of the Church. Sustained edu-



tion in abstinence is essential ultimately to secure that portion of the nation's body which will continue to cry for alcohol. The truth alone can make us ultimately free. That truth, in support of abstinence, will have to be pressed henceforth by means and to degrees as yet undreamed of. To what more fruitful endeavor, subsidiary to the Gospel, can the continuing support of the members of the Church be given?

"Fortunately we, as a Church, are blessed with a society ably directed to the securing of these two imperatives. The Church Temperance Society is freely credited by organizations without the Church with having taken no mean part in the present favorable legislative and educational situation respecting the beverage alcohol traffic. It stands for the completion of the long task, both educationally and legislatively. Will you not, on the Sunday next before Advent, the day appointed by the Church for special endeavors toward a sober America, present the claims of the society to the consideration of your people and their pecuniary support of it? Will you not also remind them clearly of whatever opportunities they have as citizens in the near future to further the cause of sobriety as voters or as constituents of legislators who are soon to be called to face the question in its political aspects, and urge them to let their representatives in state and national halls of legislation know the sentiments of Christian men on this subject?"

The pastoral will bear the signatures of Bishops Tuttle, Courteney, Anderson, Griswold, Greer, Burch, Matthews, Weller, Keator, Sumner, Howden, Touret, Gravatt, Rowe, Francis, Moore, Longley, Sanford, Hunting, Morrison of Iowa, Johnson of Colorado, Lawrence, Woodcock, Beecher, Sherwood, Winchester, Lloyd, Darst, Murray, Mikell, Darlington, Talbot, Tyler, Moreland, Nichols, Parker, Williams of Nebraska, Morrison of Duluth, McCormick, Williams of Marquette, Williams of Michigan, Brewster of Maine, Burton, Wise, Fawcett, Mann, Weed, Johnson of Los Angeles, Funsten, Brewster of Connecticut, White, Capers, Webb, Leonard, Temple, Olmsted, and Garrett.

#### BISHOP GORE AT WASHINGTON

THE BISHOP OF OXFORD, with his chaplain, the Rev. Edmund Brocklebank, arrived in Washington at 7 o'clock on the morning of Saturday, November 2nd. He was met by the Dean of the Cathedral and escorted to the Bishop's House, where he was the guest of Bishop Harding during his stay. Bishop Gore had visited Washington on a former trip to this country twenty-one years ago, and was greatly interested in the many changes that had taken place since. The Cathedral Close then was an unbroken wooded tract, far out of town, but already considered for the Cathedral site, and in St. Alban's Church, adjoining the grounds, he had celebrated the Holy Communion. On this Saturday morning, visiting the Bethlehem Chapel and viewing the completed portion of the sanctuary, he saw with what strides the Cathedral enterprise has gone forward. The Bishop also drove to many points of interest in the city, renewing his memories of it. He was particularly interested in the Congressional Library, and spent some time examining collections of engravings, and talking with Mr. Herbert Putnam, the librarian.

In the afternoon Bishop Gore met many of the clergy at tea in the Bishop's House, and afterwards spoke to them when they had gathered in the Bishop's private chapel. This was perhaps the most inspiring address which he made in Washington. He dealt purely with the aims of the Church in these

times, the necessity of Christ-like living and dealing with our fellow-men in the social and labor problems that are confronting us, but emphasized the truth that no amount of social service would take the place of worship of the Church, and that doctrine and faith were the only lasting source of power which would give men the vision to do effective social service.

On Sunday, November 3rd, a day of thanksgiving for the reopening of the churches in the city, Bishop Gore celebrated the Holy Communion in the Bethlehem Chapel of Washington Cathedral. At 11 he preached at the Church of the Epiphany before a distinguished and representative congregation, President Wilson and the members of the British embassy being present.

At 4:30 Bishop Gore addressed a mass meeting in the First Congregational Church, at which Arthur B. Call, secretary to the American Peace Society, presided. Here the Bishop spoke with many touches of humor, and, in outlining the reasons for the necessity for a League of Nations, stated his points so tellingly that several times the audience broke into hearty applause.

In the evening he addressed the girls of the National Cathedral School on the meaning of All Saints'.

On Monday Bishop Gore visited the Corcoran Art Gallery, called at the British embassy, and had an interview with the commissioner of education concerning our public school system and the problems of child labor. In the afternoon, accompanied by Bishop Harding and Mr. Brocklebank, he had an interview with President Wilson at the White House, a memorable occasion in these days. At 4 o'clock Bishop Gore left for Baltimore, leaving delightful memories in the hearts of those who came in touch with him.

At the Church of the Epiphany Bishop Gore took for his text Revelation 19: 11-16.

"In the words that I have read to you," he said, "we have presented to us a vision of the Warrior Christ with his heavenly army of angels and saints marching out to the overthrow of a great civilization. . . . Christ died upon a cross of shame without one believing on him except the thief at His side, His mother, and St. John the Divine. And He asked that mysterious question, 'My God, My God, why hast Thou forsaken Me?' And He died and was buried, and the earthly rulers sent gifts to one another that that troublesome voice which had disturbed their past was silenced. And the spirit of life entered again into that body and transformed it into a spirit of glory and life. And in that new and high spirit He manifested Himself unto the people until at last He rose before their eyes as King of Kings and Lord of Lords. . . . And one day, when God comes unto His own, all mankind shall recognize that there is only one strong one, and that that is the despised and rejected Jesus of Nazareth. . . .

"This is a war for peace. It is a war in Christ's name. It is a war against war, and the statesmen on both sides, in my country and your country, have schemed for a League of Nations for enforcing a great peace. I claim that we Christians ought to give a great deal more thought to this international league than we have heretofore. . .

"It is a great thing to belong to a good home; it is a great thing to belong to a great nation, but a greater thing to belong to the great army of saints."

At the mass meeting on Sunday afternoon Bishop Gore spoke more particularly of the temporal side of the plan for a League of Nations. "America has astounded Europe," he said, "in the method in which her divergent people have been unified. England and

America have been drawn closer together than at any other period in the lives of the two great nations. They have been drawn together not by discussing their understandings and misunderstandings of each other that have existed in the past, but by being united by a great purpose. . . . The moral strength of both England and America must be bent, as soon as Germany has unconditionally surrendered, toward creating this league of nations. . . . Events past hope have happened during the last few weeks and changed the face of the war. We have disposed of her weaker allies, and now we must deal with Germany proper in no uncertain terms. Civilization can not be built upon selfishness. If the treaty of peace is to be drawn upon the old basis there will be soreness in the hearts of many. What will happen as soon as these nations recover from their bleeding? They will begin again to build armies and form alliances, public and secret. Even in America universal military service is proposed for the benefits of discipline. Soon all the nations of the earth would again be armed and viewing one another with suspicion, until some selfish and ambitious nation again plunged the world into war. We must have a new force to maintain peace—a league to enforce peace. We must have a supernatural restraint, an international police, courts of arbitration, and courts of conciliation, to maintain order and settle differences. When your statesmen go to Europe to secure peace, I pray they will be instructed to conclude a peace that can be enforced."

Bishop Gore said the returning soldier would demand better working conditions, a more equitable return for labor, and a more just division of profits. This, he said, can not be brought about by laws, but will be realized through a new conception of the brotherhood of man. He denounced the economic theory of competition as rotten to its core, and said the same principle when applied to nations was largely the cause of wars. "The laboring classes in England," he said, "are enthusiastic over the movement for a world alliance for international friendship, and a league to enforce peace."

#### DEATH OF REV. THOMAS DUNCAN, D.D.

THE REV. THOMAS DUNCAN, D.D., a non-parochial presbyter of the diocese of Washington, died at his home in Pelham Manor, N. Y., on November 4th. His body was brought to Washington for burial, and the Rev. William T. Snyder officiated at the service. Dr. Duncan was at one time rector of Norwood parish, Bethesda, Md. He had been connected with the diocese of Washington for about fifteen years.

#### CONDITION OF THE BISHOP OF PITTSBURGH

BISHOP WHITEHEAD'S illness has been very much protracted, and he is still in the hospital, although on the way of recovery. On October 30th, the day appointed for celebration of the Bishop's anniversaries, he was waited upon by a delegation from the anniversary committee, and presented with a testimonial from his people, accompanied by a box of flowers and a substantial gift of Liberty Loan bonds.

#### DEATH OF LIEUT. F. F. EDWARDS

ESPECIALLY SAD among the great number of sad episodes connected with the war, is that of the killing of Lieut. Frederick Trevenen Edwards, son of the Very Rev. Frederick Edwards, Dean of the Cath-



dral in Detroit. Lieut. Edwards was mortally wounded in the severe fight at Argonne on October 5th, dying the following day. He was a student at the General Theological Seminary when the war broke out; and, leaving his studies, entered the officers' training camp at Fort Sheridan, and was commissioned as second lieutenant. He was promoted to be first lieutenant last July, and went through the battle of the Marne, the Fismes engagement, and the battle of St. Mihiel, only to meet his death as stated.

Lieut. Edwards inherited the marked literary ability of his father, and was class poet at Columbia University at his graduation in 1915. A remarkable poem from his pen, entitled "To-day", was displayed on the title page of THE LIVING CHURCH in the early months of the war. At the hospital to which he was taken when, cold, and after much loss of blood, he was brought in from the field, he received care from a nurse who had known his father while on the clerical staff of Grace Church, New York, and it was that nurse who wrote to his mother the news of his death. The letter was received during the premature celebration of peace on Thursday of last week, and immediately after the family had received a bright letter from the young man himself.

### BEQUEST

THE LATE Jacob Kleinhans, for many years senior warden of Grace Church, Grand Rapids, Michigan, has shown his devotion to the Church by two benefactions, one of \$10,000 as an endowment fund for the parish; the other of \$5,000 to the episcopate fund of the diocese of Western Michigan. The whole estate is left in trust with the Michigan Trust Co., which is directed to pay the income to Mrs. Kleinhans during her lifetime and after her death to pay the income of these two bequests quarterly forever to the vestry for the support of Grace Church and its work, and to the diocese for the maintenance of the episcopate.

### MEMORIALS AND GIFTS

FLAGS OF Great Britain and France were used in St. Paul's Church, Milwaukee, for the first time on the first Sunday in November. They were the gifts of Mrs. Wolcott Newberry and Mrs. Laura Litchfield.

AT THE choral Eucharist on the Sunday in the octave of All Saints', the rector of Trinity Church, Bristol, R. I., blessed a sanctuary lamp and set of sacring bells, given under the terms of a bequest of the late Mrs. R. N. Turner.

ON ALL SAINTS' DAY the rector of St. Matthew's Church, Unadilla, N. Y., dedicated a handsome reredos of carved walnut, the gift of the Misses Hayes and Mr. Carrington Hayes in memory of their parents and sister. The reredos is the work of Irving & Carson, New York.

THE LADIES' AID SOCIETY of St. Ann's Church, Amsterdam, N. Y., has presented the church with two bronze tablets inscribed as follows:

"In affectionate memory of  
M. ANNIE TRAPNELL: 1832-1908.  
We walked in the house of God as friends."

"To the dear memory of  
HELEN BELL SIMPSON: 1848-1918.  
To live in hearts we leave behind is not to die."

A service of benediction of the tablets was held in connection with the mid-day service on Sunday, November 3rd, in which the rector, the Rev. E. T. Carroll, D.D., was assisted by the Rev. Frederick S. Sill, D.D. Mrs. Trapnell was widow of the Rev. William H. Trapnell, rector of St. Ann's from

1854 to 1857, to whom the pulpit in the church is a memorial. Mrs. Simpson was the widow of Charles L. Simpson, for many years a vestryman and lay superintendent of the Church school. Both women were actively connected with Church school and Church organizations for more than a generation.

THREE WINDOWS were dedicated at All Saints' Memorial Church, Providence, on the morning of the Sunday in the octave of All Saints, with special prayers and a memorial address by the rector, the Rev. Arthur M. Aucock, D.D. One window, with the Nativity as the subject, is in memory of a former vestryman of the parish, Charles Allen Wilkinson, and is given by his widow. Another window, having for its subject Christ in the Temple with the Doctors, is in memory of Hubert Hausenstein, and is given by his widow. Both of these windows are in harmony with the others depicting events in the life of our Lord. The third window, of the same style, is in the chantry, and pictures King David playing on a harp. It is given by Mr. George H. Lincoln in memory of his sons, Henry Greenwood Lincoln and Howard Bicknell Lincoln.

### ALABAMA

C. M. BECKWITH, D.D., Bishop

Churches Open during the Epidemic

THE RECTOR of St. John's Church, Mobile, reports that church as open on October 13th. He said that, while he would obey the requests of the board of health in all other matters, he felt it was his duty to give people the benefit of Holy Communion regardless of consequences. So St. John's was open as usual every Sunday, but the service was always the Holy Communion. Several Roman Catholic churches held their masses about as usual. The point made was that so long as stores, postoffice, and depots remained open the churches should not close. The city authorities expressed no disapproval.

### ALBANY

R. H. NELSON, D.D., Bishop

In Memory of Rev. Ralph Birdsall

THE FESTIVAL of St. Michael and All Angels was the twenty-first anniversary of the ordination of the late Rev. Ralph Birdsall, rector of Christ Church, Coopers-town. At the service of the preceding Sunday, the Rev. Miles Lowell Yates, assistant rector of the parish, delivered a memorial sermon.

### CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Passing of the Epidemic

THE EPIDEMIC seems to have passed its climax in California, but the number of deaths now reported may be considered the harvest reaped by the disease. The edict closing the churches is still in force, but several clergy are maintaining the daily Sacrifice with very small attendance, and the prayers of the Church are constant for the mercy of God on this stricken land, especially for the removal of the disease. And the disease is abating. The Rev. A. A. Burton is the only clergyman to die from it, but two or three others are lying ill.

### CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

CHARLES FISKE, D.D., LL.D., Bp. Coadj.

A Necrology—Church Observes Centennial

FUNERAL SERVICES for Andrew D. White, former president of Cornell University and

ambassador to Germany, were held on November 7th in Sage Chapel, at Cornell University, by the Rev. Henry P. Horton, rector of St. John's Church, Ithaca. President White was born at Homer, N. Y., in 1832, and was baptized in Calvary Church there.

ST. PAUL'S CHURCH, Paris, is this year celebrating the centennial of its present building. In connection with the festival, the senior warden, Mr. C. H. Addington, has published a pamphlet history of the church's life. It appears that the first building of this congregation was erected on the same spot in 1797, the Rev. Robert Griffith Wetmore being the first clergyman to visit. On November 14th of that year he baptized eight children.

MR. CLINTON H. SCHANTZ, a lay reader and candidate for holy orders, died at the General Theological Seminary. The funeral was held at Grace Church, Carthage, the services being taken by Bishop Fiske and the rector, the Rev. Frederic S. Eastman. Mr. Schantz was an oblate of Mount Calvary.

MR. W. C. CAMPBELL, organist and choir-master of St. Paul's Church, Brownville, died recently, and on the same day his cousin, L. T. Giles, was killed in action in France. A sister of the Rev. Frederick T. Henstridge of Grace Church, Elmira, recently died after an attack of influenza, and a brother has been wounded in France.

A SPECIAL memorial service held at St. Paul's Church, Syracuse, on Sunday, November 3rd, consisted of a celebration of the Holy Communion at which Bishop Olmsted was celebrant and Bishop Fiske the preacher. Announcement was made by the rector, the Rev. Dr. Hadley, that the family of the late Judge Andrews were to present to the church a new marble altar and reredos. A resolution passed by the vestry was distributed and one of numerous letters of appreciation was read.

Bishop Fiske, after speaking of the service rendered by Judge Andrews in his public capacities, and in the life of his own parish, likened him to the aged Simeon of the Bible, who waited until God should call him, and who spent the last measure of his strength and was rewarded. Bequests in the will of Judge Andrews amounted to \$72,100. Among these was one of \$500 for the rector, the Rev. Henry Harrison Hadley, D.D., and another of \$2,000 for St. Paul's parish. The Onondaga Orphans' Home in Syracuse was also remembered.

### DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

HARRY T. MOORE, D.D., Bp. Coadj.

Dr. Powell Speaks on the United War Work Campaign

THE FORMER president of Hobart College, the Rev. Dr. Lyman P. Powell, spoke in Dallas at St. Matthew's Cathedral on Sunday, November 3rd, in behalf of the United War Work. Discussing the mental attitude of the troops in France, he said:

"They have been thinking to a purpose, and it is no small remnant of them who have been finding God and the Rock of Ages. I have seen the strange light in their faces, the light which takes them over the top to meet the enemy. We must keep up the strength of the Church at home while the boys are away, and not play the role of the foolish virgin. You will not be able to extemporize Christianity when the boys come home. We must strengthen the second line, which consists of the seven war work organizations and the Red Cross. These are putting into the hearts of men the power to fight for God, and making a country such



as the enemy could never produce, and the force of which the enemy will never be able to understand. Ask the mud-soaked soldiers if they believe in God, and they will tell you that the man is a fool who does not believe in God. It is not mere courage which makes them scramble to be the first to go over the top, but it is eagerness to save the other fellow. And of all the numbers who are killed, their comrades cannot think of them as dead. One soldier asked, when speaking of his dead comrade, 'Can a German bullet kill a man like that?' They realize the eternal value of human personality, and that death doesn't end all.

"The boys are not building up any system of theology in the historical sense; they are translating spiritual truths into terms of service.

"There is one line with 2,000,000 Americans holding it, and it is the line behind that we can fill. Letters of good cheer and money for all the activities of the united war work campaign will make up the fighting for the second line. Keep your eyes wide open; the millennium is here if we so will.

"What is coming is something bigger than a world state, and we must bow our heads in reverence as Christ comes into His own and claims the world for God."

#### KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop

The Epidemic's Veto—Advent Call—Parishes Maintain Individuality—Chaplains' Training School

FOR THE fourth consecutive Sunday, Louisville has been "churchless", the board of health having decided that although the epidemic of Spanish influenza has almost abated every precaution must be taken, and the ban against public gatherings will probably not be lifted for another week. Through October it has been impossible to begin the sessions of the diocesan school of religious instruction, but it was hoped to open early in November. Four courses are to be given this year, taught by the Rev. Messrs. Richard L. McCreedy, Harry S. Musson, James M. Maxon, and Miss L. L. Robinson. Miss Robinson's course will also be repeated on Monday evenings for the benefit of those unable to attend in the evening.

EARNEST PREPARATION is being made by the women of the Auxiliary for the work of the Advent Call, the great spiritual campaign to be conducted by the Auxiliary as their "war work" this year, although the preparations have been considerably handicapped by the order forbidding public meetings. The Kentucky branch of the Auxiliary is considered exceedingly fortunate in having secured Miss Grace Lindley, general secretary of the Auxiliary, to conduct the classes for the training of leaders and messengers in connection with the Advent Call. It is expected that Miss Lindley will be in Louisville November 12th to 15th, inclusive, conducting classes on the four mornings as well as during the evenings for women employed during the day. In order that this work may be diocese-wide, Miss Nannie Hite Winston, one of the diocesan officers and a member of the diocesan Board of Religious Education, will visit the outlying districts in the interest of this work and religious education. The diocesan board of the Woman's Auxiliary has decided to ask all local branches to unite in an Advent box for all of the mission stations in the south, similar to the united work during Lent, many of the branches finding it impossible under present conditions to send their usual individual Christmas boxes.

AFTER GIVING the question serious consideration, the congregations of Calvary Church and St. Andrew's Church, Louisville, decided not to combine for a period of six months, as had been contemplated. The Rev. A. A. Pruden, major in charge of the Chaplains' Training School at Camp Zachary Taylor, will be in charge of Calvary Church during the winter.

ABOUT SEVENTY-FIVE men were graduated from the chaplains' training school at Camp Zachary Taylor on November 1st, the class including two priests of the Church, the Rev. Messrs. John G. Gravatt, Jr., of Frankfort, Ky., and William B. Gillis of Hancock, Md.

THE REV. EDWARD C. MCALLISTER, rector of St. James' Church, Pewee Valley, has entered the chaplains' training school for six weeks' training. This makes the third of the Louisville clergy to enter the chaplain service.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Church of the Redeemer, Brooklyn

ON SUNDAY, NOVEMBER 3rd, the Bishop of Harrisburg was in Brooklyn, preaching in the morning at the Church of the Redeemer and dedicating a mace which was carried in procession for the first time. Immediately after service an Italian-American demonstration was held to celebrate Italy's victories, to commemorate Italian-Americans who have fallen, and to express American interest in our Italian-born residents. The exercises, held in the church porch, were witnessed by some seven hundred people. The vested choir sang patriotic selections, Bishop Darlington gave a message of greeting, the Rev. Mr. Verdoja of Gregg Chapel, an Italian congregation in the neighborhood, delivered an address in Italian. A letter from the

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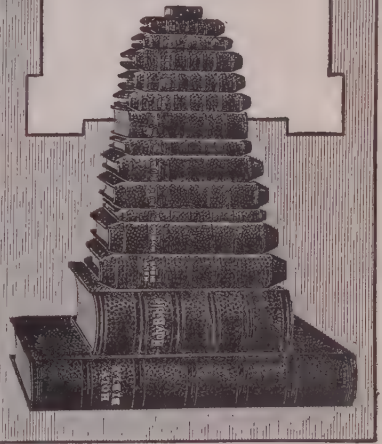
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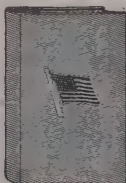
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Italian consul was read. At the close the Italian flag was raised on the flagpole underneath the Stars and Stripes, and the choir sang *Garibaldi's Hymn*. Just as the people were dispersing newsboys passed the church calling the "extra" announcing fresh Italian victories and the occupation of Trieste.

#### MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop  
ROBERT LEROY HARRIS, Bp. Coadj.

#### A Point of Clerical Contact

DURING THE recent epidemic, clergymen were forced to unusual methods of keeping in touch with their congregations. In Sault Ste. Marie, the Rev. S. H. Alling was one of the clergy who addressed their flocks through short sermons in the Saturday evening newspapers.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop  
The Bishop of Oxford in Baltimore

BISHOP GORE's visit to Baltimore was stimulating and effective. He came fresh from a conference with President Wilson, at which the League of Nations was discussed. Late in the afternoon he met the ministers of the various religious bodies and addressed them informally upon the issues of the war, urging them to use their utmost influence in favor of a righteous settlement of this war, and the prevention of future conflicts. At night the Lyric Opera House was filled by a great and representative audience. The Bishop confessed that the wonderful developments of the last few days had almost converted him from a pessimist to an optimist. He urged, however, that we must not be so intoxicated by triumph as to forget that the real and lasting results of the war remain still to be made sure of, and that powerful interests are silently at work to prevent them from being secured. Hence he pleaded for a great League of Nations to insure the peace of the world, to repress belligerent nations, and to make wars practically impossible in future.

#### MILWAUKEE

W. W. WEBB, D.D., Bishop  
Death of Horatio Dwight Gates

AN EXCEPTIONALLY sad case was the death of Horatio Dwight Gates, of the 6th Regiment of Marines, from peritonitis following after appendicitis, in a military hospital in France. The young man had just returned from the front, where he had been cited for bravery on the battlefield in carrying several wounded soldiers to safety at imminent peril of his life. He passed through those dangers, however, without a scratch, only to succumb to the attack of appendicitis, as stated. He had been through the fighting from Château Thierry to the end of October with the American troops. He was a son of the Rev. Horatio Gates, long connected with the dioceses of Milwaukee and Fond du Lac.

#### NEWARK

EDWIN S. LINES, D.D., Bishop  
W. R. STEARLY, D.D., Bp. Coadj.

#### A Pastoral—Christ Hospital, Jersey City

THE BISHOPS have issued a letter to the officers of the churches in the diocese in which they call attention to the serious condition to which the war has brought Church finances. Appeals from those in authority ask for maintenance of the churches in full strength and vigor, because the conflict is

moral and religious in character; but to maintain the Church is much more difficult than it was formerly. Great calls for governmental, charitable, and other purposes frequently crowd out support of the Church. Last year the coal shortage, this year influenza and pneumonia, closed the churches and diminished their support. The Bishops declare that vestry meetings should be regular and frequent with definite reports of parish conditions. Every parish and mission should take honest pride in having its annual report, which is due December 21st, a paper worth while. As a rule resources for the support of useful parishes are not lacking and good management will keep the bills paid. The Bishops also urge the obligation of the parishes to support the diocese and the general Church, which also should be discussed in vestry meetings. The Church is passing through a hard experience, and its spirit is being put to the test. A new sense of consecration and a new determination to perform Christian duties are requirements of the time.

THE REV. THOMAS A. HYDE has been appointed superintendent of Christ Hospital, Jersey City, N. J., and it is expected that he will shortly enter on his new duties. This institution was organized in 1873 and incorporated in 1874. Its present capacity is 125 patients. To provide for enlarged equipment and the payment of a mortgage debt, a campaign will be begun on December 1st to raise \$150,000.

#### OREGON

W. T. SUMNER, D.D., Bishop

#### Noon Prayer for Democracy—The Bishop of Birmingham—Clearing a Parish Debt

IN RESPONSE to a suggestion by Bishop Sumner, Mayor Baker has urged the people of Portland to devote one of the sixty minutes during the noon hour to prayer for the success of democracy.

GREATLY APPRECIATED was the visit to Portland of the Rt. Rev. Henry Russell Wakefield, Bishop of Birmingham. While no large public gatherings could be arranged, owing to the influenza ban, a meeting of the city clergy at the Percival Memorial Library was addressed by the Bishop. He was accompanied to Portland by his son, Captain David Wakefield, who had been wounded in Greece. Several social gatherings were held in their honor.

WHILE ALL the Portland churches have been closed for a month on account of Spanish influenza, St. David's Church has been able to maintain some very effective activities. Under direction of the rector, the Rev. Thomas Jenkins, a committee has been making an energetic campaign to pay the church debt. Over \$6,000 has been secured, and the end is in sight.

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RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Memorial Service—A Semi-Centennial—Clerical Club

AT TRINITY CHURCH, Pawtucket, on November 3rd, the rector, the Rev. Frank Appleton, dedicated a service flag with twenty-five stars, four of which are gold, and held a service in memory of three young men of the parish, Lieut. David Redford, who was killed in action somewhere in France, Sergt. George A. Lamb, who died of pneumonia on arrival in France, and Benjamin Friedenburg of the radio service, who was lost in the sinking of a transport off the Nova Scotia coast. At this largely attended service the rector and Dr. Howard Edwards, president of the Rhode Island State College, made addresses.

THE CHURCH OF THE GOOD SHEPHERD, Pawtucket (Rev. A. S. Wicks, rector), celebrated its semi-centennial the same day, with addresses in the morning by the rector and Mr. William L. Perkins, who was a member of the Sunday school fifty years ago. At the afternoon service, attended by many former teachers and members of the Sunday school, there were addresses by the Rev. Emory H. Porter, D.D., and by the Rev. William Pressey. After this service a procession was formed and every one marched in an orderly manner to the old engine house, where the Sunday school started, and Mr. Perkins gave reminiscences of his experiences there as a scholar.

AT THE November meeting of the Clerical Club, held at Grace Church parish house, Providence, the speaker was Mr. Harry Parsons Cross, recently returned from France as a Y. M. C. A. superintendent, who told of impressions he received there, dwelling on the cheerfulness of the French people, the courage and high character of the American troops, and a powerful sermon he heard Bishop Perry preach to an enrapt congregation at the Church of the Holy Trinity, Paris. The speaker at the December meeting is to be the Rev. John W. Suter, and his subject, Communion by Intinction.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

A Pastoral for the Time

BISHOP MORELAND has issued a pastoral to the diocese urging attention to lessons thrust upon us by the recent epidemic. Without attributing to the epidemic a divine origin, yet, the Bishop says, we may be sure that by means of it God is working a beneficent purpose.

"In the suffering and death which are everywhere you should read the summons of the Most High. Immersed in the affairs of life, unmindful of spiritual and eternal things, the awful hand of God has been laid upon us. Men go about their daily work as if they had no master but themselves. Men cling to the frail thing called life, not realizing that its preciousness is due solely to the fact that it comes from God and returns to God. These bitter weeks, dripping with the tears of the bereaved, black with the storm clouds of pain, and torn with the upheaval of earthly plans, are meant to remind us of the transitory nature of this life, and to bring us in penitence to the feet of God. The funerals passing through our streets are to remind us of our end. The fevers and maladies which have ravaged us are to bid us prepare for the eternal future."

In place of the closed services of the Church the Bishop recommended that the buildings remain open and in constant use for private prayer; that daily offices and frequent

Eucharists be maintained; that the Church's corporate worship be unbroken; that family prayer be generally revived, and that systematic offerings be laid aside as usual.

SPRINGFIELD

GRANVILLE H. SHERWOOD, D.D., Bishop

Debt Cancelled — Clergy in War Service — Epidemic—Apportionment

ON OCTOBER 26th the Bishop paid the long-standing debt on St. John's Church, Springfield. The debt and interest amounted to \$1,969.84. This happy culmination was due to the generosity of Miss Elizabeth L. Bloomfield, for ten years a worker in the north end of Springfield, who recently gave up her work and went east. Miss Bloomfield came to the diocese in response to an appeal by Bishop Osborne, and with her own money built a house in the suburb of Ridgel where she carried on work among women and children. This property, known as St. John's House, was deeded by her to the Bishop with the understanding that it was to be her home for life, and if she ever moved away and the Bishop decided to abandon the work the property should revert to her. This summer, when Miss Bloomfield gave up the work the Bishop decided not to put a worker in her place and the Standing Committee consented to sale of the house. Miss Bloomfield then offered \$1,000 toward the debt of St. John's Church. The Bishop added \$100 if she would raise the balance of the debt among the people of Springfield. Some responded at once, but as it seemed impossible to raise the entire sum, Miss Bloomfield then paid the balance, and St. John's, after many years of debt and struggle, is now free to lift up its head and do its work. The Rev. Charles A. Hayden has been appointed priest in charge at the request of the people, and before the churches were closed by the health authorities there was a steadily growing congregation.

NOT MANY, if any, dioceses of the size of Springfield have surpassed it in giving clergy to the war service of the country. One-fifth of the active clergy have either already gone or are about to go. The first to go was the Rev. Thomas Dyke, who enlisted as a private in the Canadian army, served his time abroad doing active service in the ranks, has been honorably discharged, and returned to this country. The Rev. George D. Child, the second to go, enlisted also as a private in the Canadian army and is overseas. When last heard from he was in England in training and was about to go to France. He was followed by the Rev. Arthur G. Wilson, who enlisted in the American army last April, finally entered the officers' training school at Camp Taylor, Ky., and was graduated fifteenth in his class. He has been commissioned a second lieutenant and is now at Fort Sill, Oklahoma. The Rev. D. C. Beatty entered the Y. M. C. A. service and was last heard from on his way to Siberia. The Rev. John Mitchell Page has received notice of his acceptance as a chaplain and ordered to report for duty at Chillicothe. The Rev. Lester Leake Riley has been ordered to report at the Chaplains' Training School. The Rev. Clyde B. Blakeslee has also received appointment as a chaplain. The Rev. E. J. Houghton and the Rev. John T. Lillard are expected to be called.

THE EPIDEMIC raged all through the diocese and carried off a number of prominent communicants in various places. Notable among these are Miss Dorothy Cole of Chester, Miss Warren of Cairo, and Mr. Murphy of Mound City. All the churches have been closed for three weeks and the Bishop had to cancel a number of appoint-

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ments. It is expected the churches will all be opened again by November 10th.

OSBORNE HALL for girl students at the University of Illinois has been leased for one year to the university for the Students' Army Training Corps. A smaller house was rented and Miss Whitley continues with a smaller number of girls.

THE DIOCESE is not yet on the honor roll of those paying the apportionment in full, but is struggling to that end. Bishop Sherwood has just received from the Board of Missions in New York a very appreciative letter of the progress the diocese has made. The letter states that up to October 1st Springfield has more than doubled its offerings as compared with the same time last year; and, more than that, it has gone beyond the highest mark ever attained in any one fiscal year. The diocese has paid, up to November 1st, \$2,785.77, and has two months before the books close. The Sunday school Lenten offering this year was the largest in the history of the diocese, being \$643.87. The Sunday school at Granite City wins the diocesan banner.

#### TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Mountain Scouts—Bishop Gailor and the United War Work Drive

THE RECTOR of St. Raphael's Institute, Monterey, is organizing among the mountain boys a troop of Boy Scouts. The boys are enthusiastic and very earnest. The effort has passed the experimental stage and but for the epidemic would now be in complete working order. Drills have begun and the boys a troop of Boy Scouts. The boys are boys learn quickly.

ON FRIDAY night, November 8th, at the big setting-up dinner for the United War Work drive in Nashville, Bishop Gailor was the principal speaker.

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ST. MATTHEW'S CHURCH, Grand Junction, has turned a neglected-looking building into an attractive city church with indirect lighting, glistening woodwork, and a good lawn. St. Barnabas' Church, Glenwood Springs, has beautified its surroundings. St. Paul's Church, Montrose, also has substantial improvement—a new font given by the Church school of St. James' Church, Lancaster, Pa., and a credence from St. Paul's Cathedral, Boston.

THE DISTRICT exceeded its apportionment by over \$100 before October 1st, being the first missionary district to do so this year.

## Educational

ST. HILDA'S HALL, Charlestown, W. Va., celebrated November 1st, its founder's day, by simple but dignified ceremonies. Many townspeople assembled to see an indoor pageant, based on the life of St. Hilda, and written entirely by pupils of the school. At 8 o'clock the pupils descended the stairs in long procession. In the stately entrance hall the customary rite of kindling the fire was performed. Immediately after, the pageant, which formed an almost complete chronicle of the progress of the Church in England, was given. At its conclusion, a short address and prayer were made by the Rev. Mr. Alfriend. Miss Duval then read the St. Hilda poem and the school charter. The ceremonies ended with the signing of the charter, by which faculty and pupils solemnly pledged themselves to uphold the best standards of Christianity.

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re from the guns flashed on the sky at night, and on still days when the fighting was heavy the "boom! boom!" itself could be plainly heard.

At noon the women from the factory brought in the babies for the lady doctor to see — and for some babies she gave medicine and for others advice, and still others she took in her car back to the big barracks, once a military school, now marked with huge red crosses in the slate of their roofs to show strolling German aviators that they were a hospital.

"But your baby does not look very well," he said gently in correct American-French to one woman who brought forward a year-old mite.

"No, madame," said the woman shyly. He has never been well. First his eyes have been sore — then he has a rash — and must be nearly always in the factory and cannot take much care of him. He is always sick — and he is not like my other children — madame, he never has smiled!"

So the lady doctor took him to the hospital and had him bathed and put to sleep in a crib in one of the long white-washed rooms of the barracks. He spent weeks there, growing a little less pale each day and looking wisely at the nurses who brought him his food and gave him his bath. His two dozen compatriots in the ward weren't a very happy-looking lot — most of them, too, had come from the little villages of the frontier where war bore heavily on the mother and children whom a *pauvre* father had had to leave behind — but their cheeks grew plumper and pinker as they learned to gurgle with joy at the sight of an approaching milk bottle and to catch the nurse's finger gleefully.

"Never you mind," she would say, shaking her fat same finger at him, "we'll make a real boy out of you yet in spite of yourself." But he would only look at her like a wise little old man.

Other babies in the ward had names and when the night nurse came on she would say:

"Has Georgette been good to-day and eaten all her meals properly?" or "I think Guillaume can go back to his mother next week, don't you?" But though he had a card at the head of his bed with a name on it, no one ever used it. The other doctors could say, "How about that baby of yours at never has smiled?" "Has he laughed yet?" And the nurse would answer, "Not yet, but just you wait till he gets eight inches fatter and see if he doesn't."

Parents came to visit on Sunday, and almost every week his mother went through the complicated formalities of even a short journey in the war zone and came toiling up the hill to the hospital. She rejoiced in the added ounces, in the vigorous fashion in which he could kick, in approaching teeth, and other technical details. She was a tired little woman in black, but her face would light up as she sat for hours beside his crib, prattling to him about his father in the army, his uncle who had fallen at Verdun (just over yonder, she would show the nurse, pointing across the hills out the window), and about his older brothers and sister at home. But one day a glorified vision of the mother flew toward the nurse when she came to announce that visiting time was over — there were tears of happiness in her eyes — and she pointed incoherently to the crib where the Baby Who Never Had Smiled was belying his name with a broad infantile chuckle that showed unexpected dimples in his plump cheeks and tickled his mouth invitingly.

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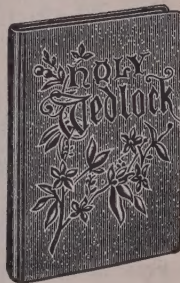
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